



THE JOURNAL OF THE MOSCOW PATRIARCHATE

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The Doubting of Thomas, a fifteenth-century icon of the Novgorod School



Pimen conducting Divine service with hierarchs and clerics in the Patriarchal Cathedral of the Epiphany on June 3, the second anniversary of his enthronization



Business Patriarch Pimen with Archbishop Feodosiy of Tokyo and Metropolitan of All Japan, whom he received at the premises of the Moscow Patriarchate on May 24



His Holiness Patriarch Pimen with Archimandrite Narek Shakarian, representative of the Armenian Apostolic Church in Moscow, whom the Patriarch received on May 17



Metropolitan Yuvenaliy of Tula and Belev and Bishop Vladimir, Rector of the Moscow Theological Academy, with Dutch Crown Princess Beatrix, who visited the Trinity-St. Sergius Lavra and Moscow theological schools on May 12

THE JOURNAL OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ»

№ 7

Decisions of the Holy Synod

meeting on May 31, 1973, under the
ship of the PATRIARCH, the Holy Synod
ED: the appointment to the See of
ED: (1) that the Rt. Rev. Bishop **Antoni**
opol and the Crimea be appointed
Chernigov and Nezhin, and be placed

temporarily in charge of the Eparchy of Sumy;
(2) that the Rt. Rev. Bishop **Varlaam** of
Pereyaslav-Khmel'nitsky, Suffragan of the Eparchy
of Kiev, be relieved of the temporary manage-
ment of the eparchies of Chernigov and Sumy;
(3) that His Grace Archbishop **Leontiy**, for-
merly of Berlin, be appointed Archbishop of

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Simferopol and the Crimea, and be placed temporarily in charge of the Eparchy of Dnepropetrovsk.

DISCUSSED: the appointment to the widowed See of Cheboksary.

RESOLVED: (1) that His Grace Archbishop **Veniamin** of Irkutsk and Chita be appointed Archbishop of Cheboksary and Chuvashia;

(2) that the Rt. Rev. Bishop **Ioann** of Kuibyshev and Syzran be relieved of the temporary management of the Eparchy of Cheboksary;

(3) that His Grace Archbishop **Vladimir** of Rostov and Novocherkassk be appointed Archbishop of Irkutsk and Chita, and placed temporarily in charge of the Eparchy of Khabarovsk;

(4) that the Rt. Rev. Bishop **Ioasaf** of Perm and Solikamsk be appointed Bishop of Rostov and Novocherkassk;

(5) that Archpriest **Vladimir Belyayev**, the Dean of the churches of the First District of the Tula Eparchy, be appointed Bishop of Perm and Solikamsk after taking monastic vows and being raised to the rank of archimandrite; the nomination and consecration as bishop to be held in the city of Moscow.

CONSIDERED: a report by His Eminence Metropolitan **Yuvenaliy** of Tula and Belev, Chairman of the Department of External Church Relations (DECR), on His Holiness Patriarch **Maksim** of Bulgaria's sojourn in Moscow (March 15-16) on his way home after paying visits to the Patriarchs of Constantinople and Alexandria.

RESOLVED: that the report be noted.

CONSIDERED: a report by His Eminence Metropolitan **Yuvenaliy** of Tula and Belev, Chairman of the DECR, on the participation, at the invitation of His Holiness Pope and Patriarch **Shenuda III** of the Coptic Church, of a delegation from the Russian Orthodox Church, led by the Rt. Rev. Bishop Serapion of Podolsk, in the celebrations of the 1600th anniversary of the death of St. Athanasius the Great, held by the Coptic Church from May 14 to 18, 1973.

RESOLVED: (1) that the report be noted;

(2) that heartfelt gratitude be expressed to His Holiness Pope Shenuda III, Primate of the Coptic

Church, for the warm reception and kind accorded to the delegation from the Russian Orthodox Church;

(3) that deep satisfaction be expressed at the visit of the delegation to the Primate of the Coptic Church, His Holiness Shenuda III, and that will serve to further and develop cordial and fraternal relations between the Coptic and the Russian Orthodox Churches.

CONSIDERED: a report by His Eminence Metropolitan **Yuvenaliy** of Tula and Belev, Chairman of the DECR, on the visit made by the Primate of the Japanese Autonomous Orthodox Church, His Grace Archbishop **Feodosiy** of Tokyo, Metropolitan of All Japan, and his party to the Russian Orthodox Church from May 18 to 28, 1973.

RESOLVED: (1) that the report be noted;

(2) that profound satisfaction and spiritual friendship be expressed at the development of fraternal relations between the Russian Orthodox Church and the Japanese Orthodox Church, the young of the Local Churches.

CONSIDERED: a report by His Eminence Metropolitan **Nikodim** of Leningrad and Novgorod on the session of the Committee for the Continuation of Work (CCW) of the Christian Peace Conference, which took place at the Trinity-St. Sergius Lavra from May 25 to 28, 1973.

RESOLVED: (1) that the report be noted;

(2) that profound satisfaction be expressed at the broad representation and participation of Christians of various confessions from 33 countries in the work of the Committee, and also at the presence of observers from non-Christian religions;

(3) that satisfaction be expressed at the participation taken by representatives of the Russian Orthodox Church at the session of the CCW of the Christian Peace Conference;

(4) that deep satisfaction be expressed at the results of the session, which, it is hoped, will strengthen the effectiveness of the Christian peace movement, and will facilitate lasting and fruitful cooperation among all nations of the earth;

(5) that the DECR take note of the final documents of the CCW in its contacts with ecumenical and peace organizations.

MEMBERS OF THE HOLY SYNOD Patriarch **PIMEN** of Moscow and All Russia

Metropolitan **NIKODIM** of Leningrad and Novgorod

Metropolitan **FILARET** of Kiev and Galicia

Exarch of the Ukraine

Metropolitan **SERAFIM** of Krutitsy and Kolomoysky

Metropolitan **YUVENALIY** of Tula and Belev

Metropolitan **NIKOLAY** of Lvov and Ternopol

Bishop **MELKHISEDEK** of Penza and Saratov

Bishop **GERMOGEN** of Kalinin and Kashin

Metropolitan **ALEKSIY** of Tallinn and Estonia

Chancellor of the Moscow Patriarchate

PATRIARCH'S AUDIENCE

May 17, 1973, His Holiness Patriarch Pimen of Moscow and All Russia received Archimandrite Narek Shakhnazar, a representative of the Apostolic Armenian Church in Moscow, who was accompanied by Archdeacon Akop Gekchan.

Present at the reception was Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations.

DIPLOMATIC RECEPTIONS

May 4, 1973, the Ethiopian Ambassador to the Soviet Union, His Excellency Yohannes Tseghe held a reception on the occasion of the national day—Liberation Day. Present at the reception on behalf of the Russian Orthodox Church were Archbishop Filaret of Berlin and Central Europe, Primate of the Eastern Orthodox Church; Metropolitan Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations, and Archimandrite Alexander, Assistant Rector of the Moscow Theological Academy.

June 7, 1973, His Excellency Yohannes Tseghe, the Ethiopian Ambassador to the USSR, gave a reception in honor of Archimandrite Habte Selassie (Ethiopian Church) graduation from the Leningrad Theological Academy with the degree of Doctor of Theology *honoris causa*. On behalf of the Russian Orthodox Church the reception was attended by Metropolitan Nikodim of Leningrad and Novgorod; Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations; Archbishop Pitirim of Volokolamsk, Chairman of the Publishing Department, as well as Archimandrite Ioann Orlov, Aleksey Vladimirov and Boris Kudinkin, officials of the Department of External Church Relations.

CURRENT EVENTS

On May 15, 1973, Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, received Archimandrite Narek Shakhnazar, a representative of the Apostolic Armenian Church in Moscow, who was accompanied by Archdeacon Akop Gekchan.

The Information Seminar on the theme "Safeguarding Peace in Europe—a Specific Contribution of the Churches," sponsored by the Conference of European Churches, was held in Engelberg (Switzerland) from May 28 to June 1, 1973. The participant in the seminar from the Russian Orthodox Church was Archpriest Evgeniy Misyuk.



Metropolitan Nikodim of Leningrad and Novgorod congratulating His Holiness Patriarch Pimen before the festal moleben on the 2nd anniversary of his enthronization

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Services Conducted by His Holiness Patriarch PIMEN

M A Y

May 11 (April 28). The Friday of the second week after Easter. In the evening His Holiness Patriarch Pimen read an akathistos before the venerated icon of the Mother of God "Joy Unhoped-For" in the Church of St. Elijah the Prophet in Obydensky Lane, Moscow. During the Divine service His Holiness bestowed a pectoral cross upon Father Boris Utkin, of the Church of the Resurrection, Aksakov Street, and upon Father Sergiy Borzdyka, of the Church of St. Elijah the Prophet.

May 13 (April 30). The third Sunday after Easter, of the Blessed Myrrh-Bearers. His Holiness celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany, and on the eve—the All-Night Vigil, during which he anointed the worshippers with holy oil. At the Liturgy the Patriarch ordained Deacon Stefan Tkach of the Church of the Holy Trinity (or St. Pimen the Great) presbyter and awarded him the pectoral cross. After the Liturgy Patriarch Pimen preached a sermon on the significance of the Easter Weeks.

May 14 (1). The Feast of the Icon of the Mother of God "Joy Unhoped-For." Patriarch Pimen celebrated Divine Liturgy and on the eve—the All-Night Vigil in the Church of St. Elijah the Prophet.

During the All-Night Vigil Patriarch Pimen bestowed a pectoral cross upon Father Kirill Chernetsky of the Church of the Kazan Icon of the Mother of God in Kolomenskoye; and after the litany he preached a sermon on the First of the Myrrh-Bearers—the Blessed Virgin Mary.

May 15 (2). The Tuesday of the third week after Easter. The day His Holiness Patriarch Sergiy died in 1944. At 12 a. m. His Holiness said a pani-

khida before the tomb of Patriarch Sergiy in the Patriarchal Cathedral the Epiphany.

May 18 (5). Friday of the third week after Easter. In the evening Patriarch Pimen read an akathistos before the icon of the Mother of God "Joy Unhoped-For" in the Church of St. Elijah the Prophet.

May 20 (7). The fourth Sunday after Easter, of the Man with the Infirmity at Bethesda. On the eve, His Holiness conducted the All-Night Vigil during which he anointed the worshippers with holy oil. On the day of the feast in the same cathedral Patriarch Pimen co-celebrated the Divine Liturgy, with Archbishop Feodosiy of Tokyo, Metropolitan of All Japan; Metropolitan Yuvenaliy of Tula and Belev; Archbishop Nikodim of Kharkov and Bogodukhov; Bishop Chrysostom of Zaraysk; the clergy of the cathedral and Protopresbyter Vasilii Takeoka and Archpriest Kirill Arikhara of the Autonomous Orthodox Church of Japan. After the Liturgy His Holiness delivered an address on the significance of the vigil of His Eminence Metropolitan Feodosios of Japan.

May 22 (9). The Translation of the Relics of St. Nicholas, the Miracle-Worker, from Myra in Lycia to Bari. On the eve, His Holiness Patriarch Pimen officiated at the All-Night Vigil with Archbishop Leontiy Gudimov in the Patriarchal Cathedral of the Epiphany. The pilgrims from the Autocephalous Orthodox Church of America attended the All-Night Vigil. Divine Liturgy was concelebrated in the same cathedral by His Holiness Patriarch Pimen with Archbishop Leontiy Gudimov and Bishop Serapion of Podolsk. During the Liturgy a litany was read for the repose of the soul of Protopresbyter Nikolay Kolchitsky († January

His Holiness ordained a fourth-student of the Moscow Theological Academy, Deacon Nikolay Dolbunov, Myer.

May 25 (12). Friday of the fourth after Easter. In the evening Patriarch Pimen read an akathistos before the venerated icon of the Mother of God "Joy Unhoped-For" in the Church of the Prophet Elijah, Moscow.

May 27 (14). The fifth Sunday after Pentecost, of the Woman of Samaria. His Holiness concelebrated the Divine Liturgy and on the eve, the All-Night Vigil in the Patriarchal Cathedral of the Epiphany with Archbishop Leontiy of Simferopol and Bishop Serapion of Podolsk.

J U N E

June 2 (May 20). The Invention of the Relics of St. Alexius, Metropolitan of Moscow, the Miracle Worker of All Russia. The Patriarch concelebrated the Divine Liturgy with Metropolitan Nikodim of Leningrad and Novgorod; Metropolitan Filaret of Kiev and Galich; Exarch of the Ukraine; Metropolitan Serafim of Krutitsy and Kolomna; Metropolitan Yuvenaliy of Tula and Belov; Metropolitan Nikolay of Lvov and Ternopol; Metropolitan Sergiy of Kherson and Odessa; Archbishop Donat of Saransk and Borovsk; Archbishop Leontiy of Simferopol and the Crimea; Bishop Pitirim of Volokolamsk; Bishop Melkhisedek of Penza and Saransk; Bishop Germogen of Kalinin and Kashin; Bishop Serapion of Podolsk; Bishop Chrysostom of Zaraysk. On the day of the feast—the above hierarchs and Bishop Vladimir of Dmitrov. During the Liturgy Archimandrite Viktorin Belyayev was consecrated Bishop of Perm and Solikamsk (printed in this issue.—Ed.) After the Liturgy Metropolitan Nikodim of Leningrad and Novgorod congratulated Patriarch Pimen and presented him with the icon of our Saviour. Patriarch Pimen spoke a word of thanks and asked the hierarchs, clergy and laity to pray that his service to the Church of Christ be blessed. After the moleben His Holiness Patriarch Pimen delivered an exhortation as he bestowed the crosier to Bishop Viktorin of Perm and Solikamsk.

The service was attended by the delegation of theologians from the Roman Catholic Church headed by Archbishop Angelo Innocent Fernandes of Delhi.

June 7 (May 25). Feast of the Ascension of our Lord Jesus Christ. His Holiness Patriarch Pimen celebrated the Divine Liturgy and on the eve—the All-Night Vigil in the Patriarchal Cathedral of the Epiphany. During the All-Night Vigil after the lity Patriarch Pimen preached on the theme of the feast. The Liturgy was attended by Mr. J. W. Ndisi, Ambassador of Kenya to the USSR.

June 8 (May 26). Friday of the sixth week after Easter. The Patriarch read an akathistos before the venerated icon of the Mother of God "Joy Unhoped-

of the Epiphany His Holiness officiated at divine services in which the following hierarchs took part: on the eve, at the All-Night Vigil—Metropolitan Nikodim of Leningrad and Novgorod; Metropolitan Filaret of Kiev and Galich, Exarch of the Ukraine; Metropolitan Serafim of Krutitsy and Kolomna; Metropolitan Yuvenaliy of Tula and Belev; Metropolitan Sergiy of Kherson and Odessa; Metropolitan Nikolay of Lvov and Ternopol; Archbishop Nikodim of Kharkov and Bogodukhov; Archbishop Leontiy of Simferopol and the Crimea; Archbishop Pitirim of Volokolamsk; Bishop Melkhisedek of Penza and Saransk; Bishop Germogen of Kalinin and Kashin; Bishop Platon of Voronezh and Lipetsk; Bishop Serapion of Podolsk; Bishop Chrysostom of Zaraysk; at the Divine Liturgy on the day of the feast—the above hierarchs and Bishop Vladimir of Dmitrov. During the Liturgy Archimandrite Viktorin Belyayev was consecrated Bishop of Perm and Solikamsk (printed in this issue.—Ed.) After the Liturgy Metropolitan Nikodim of Leningrad and Novgorod congratulated Patriarch Pimen and presented him with the icon of our Saviour. Patriarch Pimen spoke a word of thanks and asked the hierarchs, clergy and laity to pray that his service to the Church of Christ be blessed. After the moleben His Holiness Patriarch Pimen delivered an exhortation as he bestowed the crosier to Bishop Viktorin of Perm and Solikamsk.

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June 8 (May 26). Friday of the sixth week after Easter. The Patriarch read an akathistos before the venerated icon of the Mother of God "Joy Unhoped-

For" in the Church of Elijah the Prophet in Obydensky Lane, Moscow.

June 10 (May 28). The seventh Sunday after Easter, Feast of the Holy Fathers of the First Ecumenical Council of Nicea. His Holiness celebrated the Divine Liturgy and on the eve, the all-Night Vigil in the Patriarchal Cathedral of the Epiphany.

June 11 (May 29). The Feast of the

Icon of the Mother of God called "Help of the Sinful." His Holiness celebrated the Divine Liturgy and on the eve, the All-Night Vigil in the Church of St. Nicholas in Khamovniki, Moscow, where there is a deeply venerated icon of the Mother of God "Help of the Sinful." After the moleben Patriarch Pimen spoke about the great veneration of the faithful for the Mother of God.

Speech by Patriarch PIMEN **at the Reception Held to Mark the Second** **Anniversary of His Enthronization, June 3, 1973**

Eminent archpastors, honourable pastors, brothers and sisters in Christ.

Most distinguished Chairman of the Council for Religious Affairs of the USSR Council of Ministers, Vladimir Alekseyevich Kuroyedov,

Dear guests,

It was the will of Divine Providence two years ago to call me to the high and responsible patriarchal ministry which I carry on "through Christ which strengtheneth me" (Phil. 4. 13).

First of all I thank Jesus Christ our Lord who hath (1 Tim. 1. 12) given me strength; the Chief Shepherd (1 Pet. 5. 4), Who is the Head of the Church (Col. 1. 18), to Whom be praise and dominion for ever and ever. Amen (1 Pet. 4. 11).

I wholeheartedly thank my constant fellow-workers, members of the Holy Synod, and all my brother hierarchs, who rightly administer the word of Christ's truth, and whose help I highly treasure. We all rejoice today that to the host of successors to the Holy Apostles has been added our beloved Bishop Viktorin, whom I again greet on his elevation to the episcopal dignity, and at the same time express the hope that his archpastoral labour may be blessed to the glory of the Church of Christ and the good of our beloved Motherland.

I express my gratitude to our God-loving pastors and to all the good labourers in Christ's vineyard.

Through God's mercy and your daily diligence, dear brethren and fathers,

the Holy Church of Russia successfully continues her service to God and to the people; guiding the faithful through the grace which emanates bountifully from the One and Eternal Head of the Church, our Lord Jesus Christ, as she lovingly serves all mankind, preaching peace to those afar off, and to those that are nigh (Eph. 2. 17).

Laying as the cornerstone of her activity, loyalty to the Gospel teaching, the holy dogmas and the tradition of the Holy Fathers, and strictly observing the sacred basis of Orthodox spirituality and godliness, our Church freely carries out the guidance of her children by the power of God through faith unto salvation (1 Pet. 1. 5).

During the last two years we have striven, and successfully to our mind, to serve to the extent of our abilities the development of fraternal relations between our Russian Orthodox Church and the beloved Local Churches. United in our witness and service to the great ecumenical Orthodox family—this is the sacred task to which we devote our efforts. At the same time we have not slackened our endeavours to further our ecumenical contacts, trying, as far as possible, to help bring about confessional unity of divided Christians in fulfilment of the behest of our Lord Jesus Christ, that they may be one (Jn. 17. 21). In Christian unity and mutual brotherly love we see, in the words of the Apostle, the fulfilling of the law (Rom. 13. 10), and we strive towards it as we glorify with one mouth

with one heart the name of the God glorified in the Trinity. gives me special pleasure and great joy to greet today our dear Russian Catholic brothers and guests led by His Grace Archbishop Angelo Agostini Fernandes of Delhi, who have come to take part in theological discussions with representatives of the Russian Orthodox Church concerning current issues in the life of the Church in our changing world. I am glad to see our beloved archpastors, fathers and friends, distinguished guests, and to be able to do so at the behests of her Fathers and Teachers, the Russian Orthodox Church, which has always striven to show her love and concern for the welfare of all her children in her Motherland—the earthly home of our faithful children of our Church. Today, as we continue this lofty task, we strive to carry it in the

spirit of those superior examples of patriotism which have been set us by our predecessors of eternal memory, the Most Holy Patriarchs Sergiy and Aleksiy.

We look with understanding and approval upon the dynamic programme of peace among nations which our great country is so successfully implementing.

Service of the Russian Orthodox Church to peace and the good of mankind we regard as a sacred task, and we try to realize it as effectively as it is within our power to do. We believe that God's blessing rests upon our peacemaking efforts for they proceed from the very depths of our boundless loyalty to His will, from our desire to bear God's love to every man.

Allow me to thank you all who have honoured me today with your presence at this fraternal repast. Thank you.

Exhortation by Patriarch PIMEN at the Consecration of Bishop Viktorin of Perm and Solikamsk

St. Reverend Bishop Viktorin, these glorious and joyous Easter days you have received the grace and been consecrated bishop by the power of the Holy and Life-Giving Spirit, through the laying on of our hands and the hands of the archpastors assisting us.

My beloved brother in the Lord, pastoral service is not new to you. For many years you have served the Church of Christ as a priest, but today, deepening with Church practice, we have set you upon the path of episcopal service.

Remember, dear brother, that two tasks confront every pastor of the Church: the salvation of his own soul and the salvation of the souls entrusted to his guidance. "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost has made you overseers..." (Acts 20). Such is the main rule of pastoral and especially archpastoral service.

You must be vigilant and firmly promote the Orthodox faith and faithfully

guide the flock entrusted to your care; you must strengthen Church life and safeguard its moral principles.

Not long ago you professed before us the holy dogmas of faith, the sacred rules of the Church, and promised to observe them unswervingly, and be true to them, to the end of your days. Preach and teach what you have professed, and fulfil what you have promised; constantly proclaim the word of God, and untiringly preach the same, so that your ministry may be blessed by the Lord and revered by the people.

And another thing I would like to say to you, reverend brother: Jesus Christ did not come to be served but that He might serve others and give His soul for the salvation of many. While living on earth, Jesus Christ served the cause of saving mankind. After His Ascension this service, according to His behest, was continued by the Apostles, and after the Apostles, mystically passed on to their successors, of whom you are now one.

St. Paul says the following of this

ministry: "I am made all things to all men, that I might by all means save some" (1 Cor. 9. 22). Now, having been ordained bishop through the sacrament of the Holy Church and become heir to apostolic service in the Church, "which he hath purchased with his own blood," you must endeavour to make these words of the Apostle the rule in your archpastoral activity. Be courageous and firm in tribulations which you will undoubtedly encounter along the way of your episcopal service, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1. 7); and constantly "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame..." (Heb. 12. 2). But may your heart not be frightened or confused. We have reminded you of tribulations not to frighten you but that you may, in the words of the prophet David, be prepared and not confused. May the conviction comfort you that your nomination—a call to exert great and intensive effort for the

good and salvation of human souls—is a Divine call to lofty deeds and labour from the Lord, Who has honoured you to be an instrument of His grace, and you will receive His Divine and All-Powerful help in your service. Pray always according to the Apostle's behest. Prayer will teach you, prayer will strengthen you, prayer will revive you, and prayer will comfort you.

Your Grace, from now on you are the leader of the flock entrusted to your care in the Eparchy of Perm. May the saints of Perm—Stephen, Pitirim, Ioann and Gerasimus—be your constant helpers in your arduous work in the field of Christ. Pray to them, and may they serve as an example to you in your archpastoral labour. Continue with unwavering diligence their work so that the lamp of Christ's faith, lit by them in this rigorous land which from now on shall be the place of your archpastoral service may continue to light the path brightly for all who seek Him Who is the Light, the Truth and the Life.

Let the words of the Apostle be of



Patriarch Pimen with hierarchs at the nomination of Archimandrite Viktorin as Bishop of Perm and Solikamsk

t to you on this significant day
ur life: "...be thou an example of
elievers, in word, in conversation,
arity, in spirit, in faith, in purity"
im. 4. 12). Rear the children of
Church to love the Holy Orthodox
ch and our beloved Motherland.
bear in mind the words of
opolitan Filaret of Moscow that a
citizen of the earthly kingdom is
it for the Kingdom of Heaven.
e congratulate you, dear brother,
all our heart, on this sacred and

unrepeatable day in your life. And now
take this crosier, the symbol of your
archpastoral service, from us as from
the hand of the Chief Shepherd Jesus
Christ Himself, and go forth into the
world and carry on the service of the
Chief Shepherd, our Lord.

Step onto this elevated place so
that the people who have prayed ardently
for you at this Divine Liturgy may
see you and you may bless them in the
fullness of the grace received by you
from the Holy Spirit. Amen.

Speech by Patriarch PIMEN

the Moscow Theological Academy Graduation Day,

June 14, 1973

seemed fathers and brothers;
s and graduates of the Moscow
nary and academy,

you, the days of study are now
and you are well prepared to
life on your own. Some of you
choose to work in the field of
ogical scholarship, but for the
ity it will be the pastorship—
h thankful and satisfying, but,
l, arduous and responsible. I con-
late you upon your graduation
the theological schools, and may
s help and success be with you in
life of service to His Holy Church.
ot the idea of serving the Church
ten you. For in whatever field it
place, it will always be under the
ction of the Holy Spirit and God's
ling assistance. This must be
ys remembered, especially by the
pastors—for they will inevitably
nter obstacles and temptations at
beginning and later on in their
ral work.

r Lord will always help a true
r of the Church and lighten his
work. But he must never forget
a priest more than any one else,
be "worthy of the vocation" he has
called to. The aim of his whole
ould be to become a true pastor
his should be accompanied with a
ant striving for personal spiritu-
rfection. A priest must raise aloft

Christian dignity and the more so of
pastorship. Always and everywhere
must he be what he has become—a
priest—in church and at home, in any
and all places.

Some try to justify their unseemly
conduct by saying to themselves: "But
I'm a priest only in church, and out
of church, I'm just like every one else."
Such an argument is absolutely in-
admissible in regard to the ministry
and is in glaring contrast to the
Church's teaching and the precepts of
the Fathers. Under no circumstances
should he forget that he bears the
grace of priesthood and is responsible
for its purity before God and the peo-
ple. "Let your light so shine before
men..." (Mt. 5. 16).

How painful it is for the parishion-
ers to feel—and often see—their ba-
tyushka (as the parish priest is affec-
tionately called in Russia) become
a mere craftsman. His authority falls
and for a priest without authority it
becomes extremely difficult to serve in
the parish to which he has been ap-
pointed. But let not this happen to
you! Before a man is ordained a priest
he takes certain vows before God and
the Holy Gospel. He vows to serve the
Church in accordance with the word of
God, the Church rules and the instruc-
tions of the Patriarch and his hier-
archs. He undertakes to celebrate

divine services and administer the Sacraments reverently, strictly following the Church offices and rules and changing nothing arbitrarily. And to teach others to keep their faith and preach the same according to the writings of the Holy Fathers of the Holy Orthodox Church.

In regard to his parish a priest undertakes to guard his flock against any heresy or schism. There are also personal obligations. He pledges to lead a devout and abstinent life, abstaining from worldly enjoyments, in humility and gentleness. These are the vows taken by a man before his ordination. They are all taken not only orally but signed and witnessed.

But sad to say, many forget their vows and obligations after their ordination. Therefore it would be to your benefit to keep the list of vows handy and read it daily after morning prayers, so that the weak human memory will not hinder a priest or deacon from fulfilling his obligations.

My dear fathers and brothers, I would also like to touch upon some other aspects of a priest's life.

Discord between husband and wife is absolutely impermissible in a priest's family. How can a priest run his parish when he cannot keep order in his home? The priest's home is also a church to be kept as a model of spiritual perfection, an example to others.

When choosing a wife—a life companion—the man entering priesthood should look for beauty of the soul as well as depth of mind rather than physical beauty that fades away, sooner or later. And lastly, a pastor should never forget that he must be a sincere patriot of his Motherland, a zealous champion of peace, to be at one with the people of his country, and educate his flock in this spirit. And the God of love and peace will be with you.

And do not forget this holy abode of St. Sergius, keep its grace wherever you may be sent to serve the Church. Neither will St. Sergius of Radonezh since early times the students' patron saint, who has helped and interceded for you with God during your years at the theological schools, abandon you on your new path and wherever you may be called to serve the Church and your country.

Pray to him in temptation and difficulty and he will help you. Keep away from temptations that weaken the soul and be always worthy of the pastoral grace you bear.

And again, may God bless you on this new road of independent service.

And now, allow me to thank the rector and the executive and teaching staff for their hard work and moral example in educating a new generation of future priests. May the Lord repay you a thousandfold for your labour. May the Lord bless and keep you all.

Second Anniversary of the Patriarch's Enthronization

June 3, 1973, the Feast of the Vladimir Icon of the Mother of God, was the second anniversary of the enthronization of His Holiness Patriarch Pimen. It fell on the sixth Sunday after Easter, the Sunday of the Man Blind from Birth. In the Patriarchal Cathedral of the Epiphany the following hierarchs gathered to congratulate His Holiness and to take part in the festive services: Metropolitan Nikodim of Leningrad and Novgorod; Metropolitan Filaret of Kiev and Galich, Exarch of

the Ukraine; Metropolitan Serafim of Krutitsy and Kolomna; Metropolitan Yuvenaliy of Tula and Belev; Metropolitan Sergiy of Kherson and Odessa; Metropolitan Nikolay of Lvov and Ternopol; Archbishop Nikodim of Kharkov and Bogodukhov; Archbishop Leo of Simferopol and the Crimea; Archbishop Pitirim of Volokolamsk; Bishop Melkhisedek of Penza and Saransk; Bishop Germogen of Kaliningrad and Kashin; Bishop Platon of Voronezh and Lipetsk; Bishop Vladimir of Dnipro.

Bishop Serapion of Podolsk; Bishop Sostom of Zaraysk, Archimandrite Tim Zinoviev, Father Superior of Trinity-St. Sergius Lavra; Archimandrite Makarios, Dean of the Antipodvorye; Archimandrite Nestor, of the Bulgarian podvorye, deans, rectors of Moscow churches, and clergy. In the cathedral were also all of the synodal departments, all of the Trinity-St. Sergius Lavra, representatives of Moscow theological schools. The cathedral was filled with worshippers.

A delegation of theologians from the Roman Catholic Church, headed by Bishop Angelo Innocent Fernandes of Delhi attended the Liturgy.

His Holiness Patriarch Pimen officiated at the All-Night Vigil on the eve, the Divine Liturgy and the festal service on the feast day. He was assisted by a full assembly of clergy.

The celebrations of the day were ended by the consecration of Archimandrite Viktorin Belyayev as Bishop of Perm and Solikamsk (printed in this issue—*Ed.*).

Before the festal moleben Metropolitan Nikodim of Leningrad and Novgorod read His Holiness Patriarch Pimen's following speech:

“Your Holiness, the Most Holy Patriarch and Primate,

Today the glorious city of Moscow celebrates and together with it the entire Russian Church both in our Motherland and in diaspora.

Two years ago, unanimously voted by the Local Council, Your Holiness ascended the throne of the Holy Patriarch of All Russia and became the successor of the Bishops of Moscow and their immediate predecessors—the Most Holy Patriarchs Tikhon, Sergiy and Alexiy. And today we thank our Merciful Lord and Saviour, Jesus Christ, for the help and assistance He extends to you in your ministry as Primate, we pray that His mercy be upon you and the Russian Church, for the intercession and protection of the Most Pure Mother of God.

During the past two years Your Holiness has been a model of a zealous Primate of the Russian Church. Your preaching of the word of God and your efforts to consolidate Church life have

spread beyond the limits of Moscow, whose immediate archpastor you are. Your visits to Leningrad, Kiev, and Odessa stabilize Church life in these great cities which have a large number of Orthodox Christians. Your Holiness visits many churches. From the Lavra of St. Sergius, where you often celebrate divine services your benediction reaches the numerous children of our Holy Russian Orthodox Church.

“Your effort toward the unity of Orthodoxy has been revealed in the visits you paid to practically all the Autocephalous Local Sister Orthodox Churches at the end of last year and the beginning of this.

“You take an active and direct part to bring about Christian unity and peace on earth.

“Here are a few examples: the visit to Moscow of Dr. Philip Potter, the new General Secretary of the World Council of Churches at the beginning of this year. A few days ago, in the Lavra of St. Sergius, the session of the Committee for the Continuation of Work of the Christian Peace Conference ended, it found a warm and favourable response in our country. Today, at the Divine Liturgy, representatives of His Holiness Pope Paul VI are praying together with us—a delegation headed by His Grace Angelo Innocent Fernandes, Archbishop of Delhi. All these facts strengthen Church life which is above all a Christian life ‘in all piety and purity’, and in unity and desire for peace, and to bring together within ‘one flock’ all those professing our Lord Jesus Christ, for He, our Lord, is the One Chief Shepherd.

“Today, the day Your Holiness ascended the Patriarchal Throne, we offer our most sincere and heartfelt congratulations on behalf of the Holy Synod, the hierarchs of our Holy Church, and the whole plenitude of our clergy and pious flock. We pray that our Lord Jesus Christ be with Your Holiness and help you in your duties as archpastor and Primate, that the Holy Mother of God intercede for you and extend over you the Protecting Veil of Her All-Powerful Maternal care.

“Your Holiness, please accept our congratulations and this modest token of our sincere love for you, an icon

of Christ the Pantokrator, the Saviour of the world, and may He be with you and keep you to rightly administer the word of His Eternal Truth for many years to come. Amen."

In his reply His Holiness Patriarch Pimen said:

"Your Eminence, honourable archpastors, pastors, dear brothers and sisters! I convey to you all my profound and heartfelt gratitude for sharing with me the prayers said on this day that is so great and significant for me. I am well aware that if my labours are successful they are so through the help extended to me by all my dear brother archpastors, pastors, and the believers who help me actively especially with their prayers. And so I beg you all today not to weaken your prayers but to pray that I may continue to rightly administer the word of truth."

At the end of the moleben His Holiness read a prayer to the Blessed Virgin before Her festal icon. Then the deacons who had taken part in the service sang the canonical "Many Years."

After they were disrobed the assembly of the hierarchs led by His Holiness Patriarch Pimen proceeded to the centre of the cathedral wearing their mantles. His Holiness exhorted Bishop

Viktorin of Perm and Solikamsk (printed in this issue.—*Ed.*), as he bestowed the crosier upon him.

The festal service ended with the singing of the hymn "We praise thee, O Lord." From the ambo His Holiness congratulated the worshippers with the feast and gave them his benediction.

On that day His Holiness held a reception at his Moscow residence to mark the second anniversary of his enthronization. It was attended by the hierarchs and clergy who had earlier participated in the festal service. Among those present were Archbishop Angelos of Innocent Fernandes of Delhi, and other dignitaries of the Roman Catholic Church, participants in the forthcoming Third Theological Conversations between representatives of the Russian Orthodox and the Roman Catholic Churches. To be held at the Trinity-St. Sergius Lavra as well as the delegation from the Russian Church. Present, too, were Vladimir Kuroyedov, Chairman of the Council for Religious Affairs of the USSR, Council of Ministers, and his deputies V. G. Furov and P. V. Makartsev. The reception proceeded in a warm, fraternal atmosphere. Toasts were proposed to His Holiness Patriarch Pimen, to the guests, and to the Russian Orthodox Church and our Motherland.

THE NOMINATION AND CONSECRATION of Archimandrite Viktorin Belyayev as Bishop of Perm and Solikamsk

By a decision of His Holiness Patriarch Pimen and the Holy Synod of May 31, 1973, Archpriest Vladimir Belyayev, Dean-Superintendent of the churches of the First District of the Tula Eparchy, after taking monastic vows and being raised to the rank of archimandrite, was appointed Bishop of Perm and Solikamsk.

On June 1, 1973, Archpriest Vladimir Belyayev took monastic vows and the name of Viktorin, and was raised to the rank of archimandrite.

On June 2, in the assembly hall of the Holy Synod, the nomination of

Archimandrite Viktorin Belyayev as Bishop of Perm and Solikamsk was conducted by His Holiness Patriarch Pimen; Metropolitan Nikodim of Leningrad and Novgorod; Metropolitan Filaret of Kiev and Galich, Exarch of the Ukraine; Metropolitan Serafim of Krutitsy and Kolomna; Metropolitan Yuvnalskiy of Tula and Belev; Metropolitan Sergiy of Kherson and Odessa; Metropolitan Nikolay of Lvov and Ternopol; Archbishop Pitirim of Volokolamsk; Bishop Melkhisedek of Penza and Saransk; Bishop Germogen of Kaliningrad and Kashin; Bishop Platon of Voronezh.

Lipetsk; Bishop Serapion of Pochaev; Bishop Chrysostom of Zaraysk. During the ceremony of the nomination, Archimandrite Viktorin made the following speech: Our Holiness! Hierarchs of the Orthodox Russian Church, wise in

with my human weaknesses and with diminishing physical strength?

"Reason tells me that this lofty service is beyond me, beyond my abilities and strength. I recall from Scripture how the Lord God impressed on the great and holy prophet Ezekiel, 'I have made thee a watchman unto the house



Bishop Viktorin of Perm and Solikamsk

called by Divine will and through nomination, to be a bishop of the Russian Orthodox Church, I fear and tremble at the thought. Can I, who am unworthy, ascend to such heights and take upon myself apostolic service? For me to assume guardianship over only of a flock as I have been doing on a small scale hitherto, but of such pastors who will be entrusted to me? Is it for me to undertake this,

of Israel' (Ezek. 3. 17). I am to be such a watchman, and even head of the watchmen, and am to undertake responsibility for a considerable flock of the Lord and its pastors; to feed them in spiritual pastures and bear responsibility for them to the Chief Shepherd our Lord Jesus Christ.

"Your summons, bishops of Christ's Church, wise in God, I accept as the will of the Lord, and it makes it in-

cumbent upon me to refrain from going, in the least degree, against the will of God, and to bow my head submissively and accept this new and responsible service to the Church of Christ now being placed upon my shoulders. I firmly believe and hope that the benevolent, omnipotent and perfect grace of God will make up for my spiritual poverty, reinforce my strength and help me to carry out my new service.

"My hopes are in you and your wise guidance and help, Your Holiness and hierarchs of the Orthodox Russian Church, our Mother. You have nominated and so unexpectedly summoned me to a new obedience. I beg you to pray for me, a sinner, and bestow upon me your loving and constant solicitude as my spiritual fathers.

"I raise up my heart first of all to the Great Chief Shepherd, our Lord and Saviour, with a fervent prayer that I may be granted the help and magnifying grace of the Lord. In my pastoral service I have often prayed at churches consecrated to the Most Holy Mother of God, and it is to Her,

our Mother, that I raise up my heart in entreaty for Her help and intercession on my behalf before Her Beloved Son our Lord Jesus Christ. She bears all God's children close to Her heart. May She, the Most Pure One, help me to be a kindly guide of the flock entrusted to my care.

"I have come here from the Cathedral of All Saints in Tula, and now stand meek and humble before you, calling upon the saints who pray for us and who intercede on our behalf and help us, to bless and pray for me, and help me to carry out worthily my new and responsible obedience. What gives me joy and inspires great hope is the fact that I shall receive God's grace at the Patriarchal Cathedral and from the hands of the Primate himself, in the very place where lie the relics of the great saint of the Russian Church Metropolitan Alexius of Moscow and All Russia, and through his intercession I hope to receive the blessing and help of all the saints of Russia who have worked so wonderfully and piously and have left us an example of an ever living and edifying way of serving God.



"Many Years" sung after Archimandrite Viktorin's statement of faith

dear Motherland and all God's
e.
may the will of God be done for me,
ner, too. Not a word of protest
I utter and humbly, trusting in
mercy and blessing, accept your
nation. Amen."

* * *

June 3, 1973, the sixth Sunday
Easter, the Feast of the Vladimir
of the Mother of God, during Di-
Liturgy at the Patriarchal Cathe-
of the Epiphany, the consecration
chimandrite Viktorin was conduct-
His Holiness Patriarch Pimen;
opolitan Nikodim of Leningrad and
orod; Metropolitan Filaret of Kiev
Galich, Exarch of the Ukraine;
opolitan Serafim of Krutitsy and
nna; Metropolitan Yuvenaliy of
and Belev; Metropolitan Sergiy of
on and Odessa; Metropolitan
ay of Lvov and Ternopol; Arch-
p Nikodim of Kharkov and Bogov-
ov; Archbishop Leontiy of Simfero-
nd the Crimea; Archbishop Pitirim
lokolamsk; Bishop Melkhisedek of
and Saransk; Bishop Vladimir
nitrov; Bishop Germogen of Kali-
nd Kashin; Bishop Serapion of
sk; and Bishop Chrysostom of
ysk.

er the service, His Holiness
arch Pimen delivered an exhorta-
(printed in this issue.—Ed.), as

he conferred the crosier upon Bishop
Viktorin of Perm and Solikamsk.

* * *

Bishop **Viktorin** (Vladimir Vasilye-
vich Belyayev) of Perm and Solikamsk
was born in 1903 in the village of
Bloshniki, in what is now Vitebsk Re-
gion. In 1924 he finished the Vilna
Theological Seminary, and in 1931 gra-
duated from the Faculty of Divinity at
the Warsaw University. In 1962 he
finished the Moscow Theological
Academy as an extramural student and
received the degree of Candidate of
Theology for his thesis "An Elucida-
tion of the Dogma of the Holy Trinity
in the Writings of St. Basil the Great
and St. Gregory the Theologian." From
1924 to 1928 he was a psalm-reader,
and on April 29, 1928, he was ordained
presbyter. He served at churches in
Vilna (Vilnius), in the village of
Olekshitsy, Grodno Region, in Grodno
and Tula, in the town of Aleksin, Tula
Region, and at Ivanovo. From 1966 he
again served at Tula, where he was the
kluchar and then the Dean of the
Cathedral of All Saints; he also served
as dean-superintendent, secretary to the
ruling hierarch, member of the eparchi-
al council, and head of the pensions
office. From February 3, 1970, he served
as dean-superintendent of the churches
of the First District of the Tula
Eparchy.

The Graduation Day

Moscow Theological Schools

Moscow theological schools the graduation
ny was held at the end of the 1972/73
ic year, June 14, a date well established
ition. It was the seminary's 27th and the
ny's 25th graduation festivity.

auspicious occasion was with the gra-
long before the actual date. It is an
shed rule that any outstanding event,
r on an academic or Church scale, be
first of all by joint worship in church.

he eve of graduation day Archimandrite
ndr Timofeyev, Assistant Rector of the
y and seminary, led the graduate priests
akathistos to the Resurrected Saviour in
ademy Church. Two academy choirs sang
he direction of graduates of the precentor

class. The evening service culminated in a hymn
of praise to the Saviour "Make a joyful noise
unto the Lord, all ye lands."

On graduation day the Rector, Bishop Vladi-
mir of Dmitrov celebrated the Divine Liturgy in
the Academy Church with the graduate priests
of both intra- and extramural departments. At
the Liturgy the Rector ordained a seminary
graduate Aleksandr Borisov deacon. The sing-
ing was conducted by the choirmaster Tro-
fimchuk.

The Divine Liturgy drew to an end and with
it many years of hard study for many. Then the
Rector delivered an exhortation to those who
were taking the path of Church ministry that
day (printed in this issue.—Ed.). After a short

break the graduates gathered again for common worship in the Lavra's ancient Holy Trinity Cathedral by the shrine of St. Sergius who had kept a spiritual watchful eye over their progress through the years of hard study. The moleben chant was led by Archimandrite Aleksandr.

Hegumen Georgiy Gryaznov spoke to the graduates before the moleben and urged them to pray constantly to St. Sergius for his help.

The service closed with a general singing of "We glorify thee, O Blessed Father Sergius!" Then a short lity for the departed academy and seminary teachers was said that they may rest in peace in the dwelling of the righteous.

When His Holiness Patriarch Pimen entered the Assembly Hall, the Rector, Bishop Vladimir, opened the graduation ceremony with the singing of the troparion to the Ascension of Christ.

Assistant Rector, Archimandrite Aleksandr, spoke next and reported on the past academic year and concluded with a speech of exhortation to the graduates. Then the graduates took the floor: G. Nefedov for the academy and I. Kravchenko for the seminary, and expressed their gratitude to the teaching and executive staff for their constant affectionate care and concern.

On behalf of the foreign students Caia Feoctist of the Roumanian Orthodox Church warmly thanked His Holiness Patriarch Pimen for the care and concern shown them, and the extramural department was represented by Archpriest Sergiy Zuev.

His Holiness delivered an exhortation (printed in this issue.—Ed.), and then conferred a Doctor of Theology Cross upon Archpriest Feriz Berki,

the Dean of the Patriarchal parishes in Hungary who had been awarded the degree *honoris causa* by the Moscow Academy Council for his extensive theological work. Diplomas and candid insignias were presented by the Patriarch to other academy graduates, among them post-graduates from Sister Orthodox Churches: Archimandrite Antony Murad Abud of the Argentine Church in Argentina, Priestmonk Bosan and Dimitrov of the Bulgarian Church.

The Rector handed certificates and presents books to the seminary graduates.

The ceremony closed with the singing of a kontakion to the Ascension of Christ and a benediction of the Patriarch.

* * *

Another pastoral worker has appeared... a hard job for the weak flesh, but not an impossible one, for Divine Grace gives health to the sick and plenitude to the needy. The Lord is with us and helps us with His invisible power and grace. St. Paul says: "...but God is faithful who will not suffer you to be tempted above that ye are able... (1 Cor. 10. 13). For it is God Who chooses us and therefore we should not be confused or bewildered, as nothing happens without Divine Providence.

As Abba Dorotheus writes: "Where Divine Providence is all is good and serves to benefit the soul; for everything that God does is for our good in His love and mercy..." So let us attend the new ministers of God for the good of the Church and Motherland.

VLADIMIR RUSAKOV
Moscow Theological Seminary Graduate

at Leningrad Theological Schools

The Leningrad Theological Academy and Seminary have seen another academic year (1972/73) pass by.

Festal services were held by the teaching staff and graduates in holy orders in the Academy Church on the eve of and on June 10, which was the 7th Sunday after Easter and the Feast of the Holy Fathers of the First Ecumenical Council. After the All-Night Vigil in the domestic chapel at his residence Metropolitan Nikodim of Leningrad and Novgorod tonsured a third-year seminary student German Vetrov who received the name of Markell in honour of St. Marcellus the Martyr.

On graduation day Metropolitan Nikodim celebrated the Divine Liturgy with the teachers and graduate priests in the Academy Church. Genuals were bestowed upon the graduate priests by him during the Liturgy, and second-

year seminary student Deacon Valeriy Nikolskiy was ordained presbyter.

After the communion verse, a third-year seminary student, Vladimir Studenikin, preached the theme of the feast day—the Holy Fathers of the First Ecumenical Council.

A parting address was delivered by the metropolitan after the Liturgy and before a thanksgiving moleben.

"A rich harvest" awaited them, His Eminence said, and asked them not to forget their studies at the theological school where they had acquired fundamentals of theological wisdom and been taught the truths of the Christian faith in the spirit of service and love for God and our neighbour. His Eminence invoked God's blessing upon the graduates and wished them our Lord's help in the pastoral ministry for the good of the Holy Church and our Motherland.



Metropolitan Nikodim conferring the LTA Doctor of Theology degree *honoris causa* upon Johannes Cardinal Willebrands

Metropolitan Nikodim delivered an address of welcome to His Eminence, Johannes Cardinal Willebrands, Chairman of the Secretariat Promoting Christian Unity, and the other Catholic guests who attended the Leningrad Symposium. The guests were participants in the negotiations between the Roman Catholic and Russian Orthodox Churches held at the Trinity-St. Sergius Lavra on June 4-7, 1973, the topic of which was "The Church in a Changing World." Among them were the Archbishop of Delhi Innocent Fernandez and the well-known Roman Catholic theologians Msgr. Moeller and Msgr. Tucci, as well as Fathers Bouyer, Tucci and

In reply, Cardinal Willebrands spoke a few words thanking the metropolitan for making it possible for them to attend the festal Liturgy which he blessed the congregation.

The graduation ceremony opened with the singing of the troparion to the Ascension of Christ in the Ascension Hall.

After a brief welcome addressed to the honourable guest from Rome, Bishop Meliton of Tikhvin, Rector of the Leningrad Academy and Seminary, gave the floor to the Assistant Rector of the Leningrad Academy, Archpriest Vladimir Sorokin who read the Leningrad Academy Council decree dated May 31, 1973, to confer a Doctor of Theology degree *honoris causa* upon Cardinal Willebrands. The Cardinal's *curriculum vitae* was read after which Metropolitan Nikodim of Leningrad

and Novgorod took the floor to congratulate the Cardinal on the *honoris causa* degree.

Having dwelt upon the wide-ranging activities of Cardinal Willebrands as an eminent Roman Catholic spokesman trying to bring Christian Churches closer together through years of incessant effort, the metropolitan went on to say, "His Eminence devotes all his time and effort to establishing contacts between Sister-Orthodox and non-Orthodox Christian Churches. He has achieved much as the Chairman of the Secretariat. His personal contribution to the cause is great because His Eminence has been a member of the Secretariat for many years, its first Secretary appointed back in 1962. In acknowledgement of the Cardinal's great contribution to the establishment of inter-Christian unity, the Leningrad Theological Academy, decided on May 31 to confer upon him the honorary degree of Doctor of Theology. The Academy Council decision was confirmed by Patriarch Pimen on June 8, 1973.

"It is with deep joy, satisfaction, and brotherly feeling, therefore, that I present Your Eminence with this diploma and the mark of the Doctor's degree—this holy cross. Please accept our most sincere congratulations upon the occasion. We are convinced that our Lord will prolong your days and give you health and strength, and bless your wide-ranging activities aimed at bringing closer Christian Churches."

With these words Metropolitan Nikodim presented the Cardinal with the diploma and the cross.

In his speech of reply the Cardinal thanked the Academy Council for the honour conferred upon him and said:

"This new dignity to which I now find myself elevated implies certain responsibilities. I have always tried to serve the cause of Christian unity guided by goodwill to the cause and the Churches between whom I have sought to promote contacts and carry on dialogue. First of all it was goodwill towards the Russian Orthodox Church whom we have always esteemed as a truly ancient Church. It is goodwill with admiration and respect. And lastly, while in contact with your Church I have had the opportunity to reconstruct and visualize a number of Christ's truths which I had not known, or understood, before. If the movement towards unity is God's will then it should constantly enrich us as a blessed source of holy wisdom. If there are such sources of unity I would give preference to three—the word of God, the Eucharist, and the Holy Spirit."

Dwelling on the great significance of these sources which play a major role in achieving unity and without which it cannot be realized, His Eminence closed his speech with the words: "I personally hope that I shall remain faithful and loyal to the task placed upon me by Divine Providence and the Church... May the Lord be with us until perfect and complete unity is achieved."

After Docent Archpriest Sorokin had read out the list of graduates and their attainments, Met-

ropolitan Nikodim proceeded to hand out the diplomas and certificates. All the graduates received gift books and the candidates of theology their insignias, Jozef Kabota of Hungary among them. Two brothers from Japan—Yasu Nagaya and Fusao Nagaya—were among the seminary graduates.

His Eminence congratulated the graduates on the successful completion of their theological education and gave them his benediction. The ceremony closed with the singing of the kontakion to the Ascension of Christ.

During the brotherly meal which followed Bishop Meliton turned to Cardinal Willebrandt with a welcoming speech and wished him greater success in his efforts to reunite the Churches.

Then the Rector and the Assistant Rector addressed the graduates with speeches of exhortation. Candidate of Theology, Father Lev Konin spoke on behalf of the academy graduates and Sergey Pravdolyubov—the seminary graduates. They thanked the Rector and the teaching staff.

On graduation day telegrams were sent to His Holiness Patriarch Pimen and Metropolitan Aleksiy of Tallinn and Estonia, who is the Chairman of the Holy Synod's Education Committee, by the teaching staff and former students.

The Leningrad Theological Academy and Seminary have seen one more year pass, and new ministers have left to serve the Church. May the Lord bless and give them success in their arduous pastoral service.

VLADIMIR BRONSKIY
Deputy Assistant Rector of the
Leningrad Theological Academy

NEWS OF EPARCHIES

Eparchy of Voronezh. During the 1973 Christmas festivities Bishop Platon of Voronezh and Lipetsk celebrated Divine services in the churches of Voronezh. He received a solemn welcome from the clergy and the parishioners everywhere he went. His Grace delivered sermons in which he called on the faithful to dedicate themselves to deeds of love, peace and truth, and gave his blessing to all.

Bishop Platon visited the parishes of Lipetsk Region. On January 13, he officiated at the All-Night Vigil in the Church of the Nativity of Christ in Lipetsk and anointed the faithful with holy oil. He spoke of Christ's Nativity as the very beginning of the edification of mankind's salvation, reaching its culmination in the glory of Christ's Resurrection. After the service, he blessed the faithful. On January 14, the Feast

of the Circumcision of our Lord, Bishop Platon celebrated Divine Liturgy in the Church of the Transfiguration which had recently undergone restoration. Two choirs sang prayerfully. His Grace delivered a sermon on the significance of this great feast and, after blessing the faithful, travelled to the village of Dvurechki. Here, on the eve of the Feast of St. Seraphim of Sarov, Bishop Platon officiated at the All-Night Vigil in the Church of St. Nicholas where he anointed the congregation and delivered a sermon on the promotion of peace and love. On January 15th, St. Seraphim's Day, he celebrated Divine Liturgy in the Church of St. Elijah the Prophet in the village of Panino and preached on the saintly feats of St. Seraphim. Thereafter Bishop Platon visited the Church of St. Michael the Archangel in the village of Ploskaya Kuzminka.

he called on the faithful to lead a life which would make them worthy of bearing the name of Christians and gave them his blessing.

On January 16, Bishop Platon arrived in Elest, one of the most ancient towns of Russia. He was warmly met by the Dean of the Ascension Cathedral, Archimandrite Isaak Vinogradov, the clergy and parishioners. A moleben was said after which His Grace went to the Church of the Kazan Icon of the Mother of God and delivered a sermon on the assistance She renders to the faithful. Bishop Platon also visited the Cathedral of the Dormition in Zadonsk and, after a moleben, delivered a sermon on the foundations of Christian virtues, which St. Tikhon Zadonsky, Bishop of Voronezh, taught by word and deed. In all the churches visited by His Grace the faithful invariably welcomed him most enthusiastically and thanked him for the inspiring services and common prayers.

Eparchy of Novosibirsk. On November 21, on the Feast of the Synaxis of St. Michael the Archangel and All the Host of Heaven, Bishop Platon of Novosibirsk and Barnaul celebrated the Divine Liturgy and on the eve, the All-Night Vigil in the Church of St. Michael the Archangel in Novokuznetsk. He was met by a large crowd of parishioners and members of the church council and, as he entered, the Rector, Archpriest A. Buglakov, greeted him with a word of welcome. Following Vespers, His Grace addressed the faithful and invoked the Lord's blessing upon them. After communion verse, Archpriest V. Sipov delivered a sermon. The Liturgy was followed by a festive moleben with asperges and "Many Years" sung. Bishop Gedeon expressed his appreciation of the labour and care for St. Michael's Church put in by the Rector, Archpriest A. Buglakov, the Honorary Rector, Archpriest A. Lopatko, the church council, the choir, and all the faithful.

On the evening of the same day, His Grace together with the clergy, celebrated Vespers with the reading of the akathistos to St. Michael. His Grace delivered a sermon on the guardianship of the church and, to the singing of canticles by all present, blessed the faithful.

His Grace visited the historical sights of Novokuznetsk, amongst them the house of Fyodor Dostoevsky and the ancient fortress.

On December 3, the 27th Sunday after Pentecost, Bishop Gedeon celebrated Divine Liturgy in the Church of Sts. Peter and Paul in Kiselevsk, Kemerovo Region. He was warmly welcomed by the parishioners and members of the church council, and the Rector, Archpriest I. Komutov, who delivered a welcoming ad-

dress. Archpriest A. Kurlyuta delivered a sermon on the Gospel reading of the day. Following the singing of "Many Years", His Grace expressed his appreciation to the rector and the church council for their labour in beautifying the church and in building a new baptistry. He then blessed all present.

On the eve of the Feast of the Presentation in the Temple of the Blessed Virgin, Bishop Gedeon arrived in Prokopyevsk, Kemerovo Region. Following the solemn welcome in the Church of the Protecting Veil accorded him by the Rector, Archpriest Yunatskevich, His Grace officiated at the All-Night Vigil attended by a large crowd of worshippers. The next morning he celebrated the Divine Liturgy and ordained Deacon A. Yaskov presbyter. After the communion verse Archpriest A. Pivovarov preached a sermon on the theme of the feast. The choir sang prayerfully under the direction of Father A. Maksimov. After the asperges and "Many Years" His Grace blessed the faithful.

In the evening, Bishop Gedeon officiated at Vespers in the same church and read the akathistos to the Mother of God. Thereafter he delivered a sermon and blessed the congregation which sang the hymns.

Eparchy of Ryazan. On November 14, 1972, the Feast of the Unworldly Miracle Workers Sts. Cosmas and Damian, Bishop Simon of Ryazan and Kasimov conducted the Divine Liturgy in the Church of Sts. Cosmas and Damian in the village of Letovo. And on November 26, 26th Sunday after Pentecost, the Feast of St. John Chrysostom, in St. Nicholas Church in Kasimovo.

On December 17, 29th Sunday after Pentecost, Feast of the Great Martyr St. Barbara, Bishop Simon celebrated the Divine Liturgy and on the eve, the All-Night Vigil in the church in Mikhailovo. On December 31, 31st Sunday after Pentecost, preceding Christmas, Bishop Simon celebrated the Divine Liturgy in the cathedral and read out the Message of His Holiness Patriarch Pimen and the Holy Synod on the occasion of the celebration of the 50th anniversary of the formation of the USSR, and then said the New Year moleben.

Eparchy of Tambov. The Right Reverend Bishop Damas'kin, appointed Bishop of Tambov by His Holiness Patriarch Pimen and the Holy Synod (by a decree of October 11, 1972), arrived in Tambov on November 15, 1972. He was met at the airport by the Secretary of the Tambov Eparchial Board, Archpriest Vasilii Gritsuk, the Dean of the Cathedral of the Protecting Veil,

Archpriest Nikolay Stepanov, and Archpriest Boris Zhabin. At the offices of the Eparchial Board the bishop was welcomed by the officials of the Eparchial Chancellery.

On November 18, the eve of the 25th Sunday after Pentecost, Bishop Damaskin conducted the All-Night Vigil in the Cathedral of the Protecting Veil, which was filled with worshippers. At the entrance His Grace was met by members of the church council, and inside he was welcomed by the Dean, Archpriest Nikolay Stepanov. Bishop Damaskin thanked him for his warm welcome. After the Vigil, His Grace addressed the faithful with a short sermon on "Heeding the Will of God." The next day His Grace celebrated the Divine Liturgy in the cathedral and said a moleben to the holy prelates of Tambov, Sts. Pitirim and Seraphim of Sarov. Bishop Damaskin delivered an exhortation on "Loving God and One's Neighbour," and offered the cross to the faithful to kiss.

Eparchy of Tashkent. On October 30, 1972, His Grace Bishop Varfolomey, appointed to the See of Tashkent by His Holiness Patriarch Pimen and the Holy Synod, arrived in Tashkent on the eve of the Feast of St. Luke the Evangelist. He was met at the airport by the eparchial secretary Archpriest Fyodor Semenenko and other clerics and proceeded to the Cathedral of the Dormition which was filled with believers, many of whom met him outside. On the porch Bishop Varfolomey was greeted by members of the church council, and, inside, the sacristan, Archpriest Ilya Antonyuk, spoke a word of welcome. At the end of Mattins Bishop Varfolomey preached a sermon to the Tashkent congregation and said a moleben. After the singing of "Many Years" His Grace offered the faithful the cross.

November 4, the Feast of the Kazan Icon of the Mother of God, His Grace Bishop Varfolomey of Tashkent and Central Asia, celebrated the Divine Liturgy, and on the eve, the All-Night Vigil in the cathedral. During the service His Grace preached on "The Great Interceder of Christians." In the course of the next few days, Bishop Varfolomey visited the cemetery at the Church of St. Alexander Nevsky in Tashkent, where he said the Lity for the Repose of the Souls and paid homage at the graves of the former Tashkent hierarchs: Metropolitans Arseniy Stadnitsky and Nikander Fenomenov, Archbishop Gavriil Ogorodnikov, and also at the grave of the Confessor of the Eparchy, Archimandrite Boris Kholchev.

On Saturday, November 18, Bishop Varfolomey said a moleben in the Cathedral of the Protecting Veil, in Samarkand, with an akathis-

tos to the Mother of God. On the same day he held a moleben with an akathistos to St. George the Victorious in the Church of St. George in Samarkand. In both churches His Grace preached and blessed the faithful.

From November 20 to 25, Bishop Varfolomey visited churches of Leninabad (Tadzhik SSR), Dzhizak, Kokanda, Andizhan and Namangan (Uzbek SSR); Kyzyl-Ky, Osh, Dzhahal Abad and Kok-Yangak (Kirgiz SSR). In these churches he said molebens and read akathistoi, and after the sermons blessed the congregations.

On November 26, 26th Sunday after Pentecost, Bishop Varfolomey celebrated the Divine Liturgy, and on the eve, the All-Night Vigil in the Church of St. Sergius in Fergana. During the service, His Grace preached about St. John Chrysostom.

December 4, Feast of the Presentation of the Blessed Virgin in the Temple, Bishop Varfolomey celebrated the Divine Liturgy, and on the eve, the All-Night Vigil in the Cathedral of the Resurrection in Frunze, capital of the Kirgiz SSR. His Grace delivered a sermon on the theme of the feast.

In all the parishes, Bishop Varfolomey talked with the local clergy, with members of the church councils, and the believers, and gave them his benediction.

Eparchy of Tula. January 6, 1972, on Christmas Eve, Archbishop Yuvenaliy of Tula and Belev conducted the All-Night Vigil in the Cathedral of the Dormition in Bogoroditsk. On January 8, second day of Christmas, the Synaxis of the Most Holy Mother of God, Archbishop Yuvenaliy celebrated the Divine Liturgy in the Church of the Holy Trinity in Belev. After the Liturgy he held the funeral service for the rector of the church, Archimandrite Ioann Ogloblin, who had died on Christmas Eve, January 6. The All-Night Vigil in the evening of that day was conducted by Archbishop Yuvenaliy in the Church of the Nativity of the Blessed Virgin. January 9, 31st Sunday after Pentecost, and the first after Christmas, Archbishop Yuvenaliy celebrated the Divine Liturgy in the Church of the Protecting Veil in Novoselebnoye, Kireyev District. Later, after Great Compline in the cathedral, the clergy of the eparchy exchanged Christmas greetings with the archbishop.

February 13, Meat-Fast Sunday and the Day of the Last Judgement, the Divine Liturgy and the All-Night Vigil on the eve were concelebrated by Archbishop Yuvenaliy and Bishop Serafim of Sendai (Japanese Autonomous Church) in the Cathedral of All Saints. On Wednesday of the First Week of Lent, February 23, after the ce-

tion of the Liturgy of the Presanctified in the cathedral, Archbishop Yuvenaliy held the funeral service for the cathedral cleric Archimandrite Konstantin Arbuzov, who died on February 21, and in the evening he read the Great Canon of St. Andrew of Crete in the Church of the Protecting Veil in the village of Novoselebye.

April 1, St. Lazarus Saturday, the Divine Liturgy was celebrated by Archbishop Yuvenaliy in the side-chapel of the cathedral which is dedicated to St. Lazarus. On the same day, the Feast of Palm Sunday, Feast of Christ's Entry into Jerusalem, the All-Night Vigil was conducted by Archbishop Yuvenaliy and the Most Reverend Archbishop Feodosiy of Tokyo, Metropolitan of All Japan. April 10, the Monday of Easter Week, Archbishop Yuvenaliy celebrated the Divine Liturgy in the Church of the Saviour in the village of Novoselebye, and in the evening he officiated at the Easter Vespers and Mattins in the cathedral. April 11, Tuesday of Easter Week, Archbishop Yuvenaliy celebrated the Divine Liturgy in the Church of St. Demetrius of Salonika and, in the evening, Easter Vespers and Mattins in the Church of the Twelve Apostles.

May 29, the Feast of the Holy Spirit, Metropolitan Yuvenaliy celebrated the Divine Liturgy in the Church of the Holy Trinity in Belev.

June 4, first Sunday after Pentecost, All Saints Day, he celebrated the Divine Liturgy in the cathedral and the festal moleben in the Cathedral of All Saints. Before the moleben His Eminence read the telegram of congratulation from His Holiness Patriarch Pimen, sent on the occasion of the cathedral's patronal feast.

July 13, the Feast of the Twelve Apostles, the Divine Liturgy and, on the eve, the All-Night Vigil with the reading of the akathistos to the Holy Twelve Apostles, was celebrated by Metropolitan Yuvenaliy in the Church of the Twelve Apostles in the village of Novoselebye.

On the eve of August 28, the Feast of the Translation of the "Veronica" from Edessa to Constantinople, Metropolitan Yuvenaliy conducted the All-Night Vigil and the Burial Service for the Mother of God in the Church of the Dormition in Bogoroditsk, and on the feast day the Divine Liturgy in the Church of the Saviour in

September 10, 15th Sunday after Pentecost, Metropolitan Yuvenaliy concelebrated the Divine Liturgy in the cathedral with Metropolitan Antoniy of Surozh, Patriarchal Exarch to Western Europe. On the same day, the eve of the Commemoration of the Beheading of St. John the Baptist, Metropolitans Yuvenaliy and Antoniy concelebrated the All-Night Vigil in the Church of the Protecting Veil in the village of Novoselebye, and on the feast day the Divine Liturgy in the Church of St. John the Baptist in Venev. On the same day, the hierarchs visited the Church of St. Nicholas in the village of Venev-Monastyr.

Eparchy of Yaroslavl. On January 28, 1973, 35th Sunday after Pentecost, His Eminence Metropolitan Ioann of Yaroslavl and Rostov, celebrated the Divine Liturgy in the Cathedral of St. Theodore in Yaroslavl, and ordained Nikolay Zainutdinov, sexton of the cathedral, deacon. On February 15, Feast of the Presentation of Christ in the Temple, Deacon Nikolay was made presbyter.

On March 4, Meat-Fast Sunday, Sunday of the Last Judgement, Metropolitan Ioann celebrated the Divine Liturgy in the Cathedral of St. Theodore and handed the following Patriarchal awards: the mitre to Archpriest Georgiy Klyushnikov, Rector of the Church of the Holy Cross and the Blessed Virgin's Nativity, and secretary of the eparchial board; the Order of St. Vladimir, 3rd Class, to Protodeacon Aleksandr Pizhitsky of the cathedral, for his 30 years of service to the Holy Church. Congratulating the recipients of the awards, His Eminence mentioned the activities of Archpriest Klyushnikov on behalf of peace, for which he won the thanks of the Regional Yaroslavl Peace Committee. The same day, during the Liturgy, Metropolitan Ioann ordained Ioann Ogievich, a graduate of the Leningrad Theological Seminary, deacon. On March 11, Cheese-Fast Sunday, Sunday of Forgiveness, during the Divine Liturgy in the Cathedral of St. Theodore, Metropolitan Ioann ordained Deacon Ioann Ogievich presbyter.

On March 22, Feast of the 40 Martyrs of Sebastia, Metropolitan Ioann celebrated the Divine Liturgy in the Church of the Protecting Veil in Pereyaslavl-Zalesky, and preached a sermon on the theme of the feast.



Believe in the Light, that Ye May Be the Children of Light

Before raising our voices in thanksgiving to the Giver of all blessings—our Lord Jesus Christ—our word shall be directed to our graduates, to those who on this day are leaving our theological school, and also to those who intend to continue their theological studies, and to those who, for a number of years, have been labouring in the field of salutary activity, but today have graduated the seminary and academy as extramural students.

Graduation Day is a joyful holiday. On this day, the Lord sends all of you along the road He has indicated to gather "a great harvest."

These many years of strenuous study (for students of seminaries—4 years, for those graduating the academy—8 years) were good years when you had the opportunity to sit at Christ's feet, and listen to the Word of God. And now, we exhort you, before you leave us dear brethren, with the words of Christ the Saviour, the High Priest and Founder of the Church, Whom you are called to serve: "...believe in the light, that ye may be the children of light" (Jn. 12. 36).

The Light of Christ is love, mercy and grace, help and providence. Christ's Light enlightens every mortal coming into the world. It is that Light which shines in the world that the world should never walk in darkness again, but walk in the light of lofty reason and understanding of the Holy, Eternal, Mighty and All-Perfect. It is the Light

that illuminated the way of the holy Apostles, who preached the Word of the Gospel to the ends of the world even unto death. It is the Light that shone on the host of martyrs of the first centuries of Christianity. In this Light, they gladly and joyfully yielded all to Christ and His Holy Church, even their life. It is that Light of Christ that has led thousands of God's holy men away from the world into solitude; that alone, they could win the Light of Christ and be forever united with Him. It is the Light you are called by Christ to believe in. This Light emanates from Christ's Church in her being and holy deeds, in prayers and Holy Sacraments, and in her redeeming mission here, on earth. This Light of Christ has illuminated each one of us, and has brought us within the walls of the theological school to imbibe the wisdom of Christ's Word, to attain perfection in spiritual and secular education, to comprehend the depths of theology, so that after having obtained the richness of the Light, following the example of Christ, enlighten everyone who desires and seeks this salutary Light.

Those who come into contact with this Divine Light, will never part with it, they will always prefer light to darkness, truth to falsehood, virtue to wickedness. Christ's Light has always illuminated the universe, and all those living in it. Many blessed ones have been found worthy of receiving Christ's Light. For us a happy example and a salutary edification.

What then is required of us to walk in this Light, in the sphere of God's Divine Light and His eternal glory? First of all faith, deep faith from the heart. It is to faith that Christ calls

The address delivered by the Rector, Bishop Vladimir of Dmitrov, to the graduates of the Moscow theological schools in the Church of the Protecting Veil on June 14, 1973

with the words: "Believe in the light, ye may be the children of light." How may we through faith cognize the sweetness of communing and walking in the Eternal Light? First of all, through effort, through prayer, through fasting, and also through the prayerful confession of those imperishable virtues, who, while still on earth, have reached the richness of Christ's Light. The source of this Light is Christ, the Son of God. The search for God, the search for God—this is the best and surest

any paths lead to Christ. When a path opens before us the main thing is to follow it. When we are given a path—the main thing is to read it. When a friend speaks to us, the main thing is to listen him out.

God always comes to meet us—by a path, a book, a friend.

Life is a path that leads to Him. The Bible is a book that narrates of life. Whereas the friend, who speaks to us in the depths of our heart, is our friend, it is God Himself.

Life is a path to God, it leads to God because it was created by Him. Along this path, every flower in the field, every person we meet on this path bears the image of the Father. The wonderful beauty and perfection of all that exists, the amazingly organized order uniting everything, confirms that we are following the right path at every step.

Certainly, at times there are thorns, storms, trees are destroyed, flowers wither and we are assailed by misfortune. But evil has entered the world, but in spite of these lamentable defects, we constantly see the manifestation of the all-conquering power of goodness. The obstacles on the path will lead us to struggle and to rise above.

God has given us a book, it is more than just a book, it is His Divine Revelation. The sacred history of the New Testament prepared the event of the incarnation of God. The God-Man, Jesus Christ, Who brought us the Gospel of God. From that time on the meeting of God with man takes place in all its plenitude, through the Church and the Holy Sacraments.

Each of us, illuminated by the Light of God, filled with Him, is inspired to do good on earth, to love our Motherland, and so prepare for ourselves a blissful fate in our Heavenly Home.

Apart from the path and the Book, God speaks to each of us, as He spoke to the people of the Old Testament; we hear His mysterious voice in our heart. To be able to hear It we must pay strict attention and be ready to listen. We must be ready to say as the boy Samuel said in the Temple of Jerusalem: "Speak, Lord, Thy servant heareth." He speaks to us during certain events in life but on one condition, that we accept the meaning of these events that often require great courage.

God exists within an inaccessible light, yet He is present in all things and in all places. He reveals Himself to all who believe in Him and His Divine Truth.

It is not Truth that we lack, but that we are often not ready for Truth. So, believe in the Light, and Truth will come to you and make you sons of Light, and lead others, who desire it, to the Light, which means to God's sonship.

The time of your residence in the theological school has come to an end, but another school awaits you—the School of Life. Do not forget, all the days of your life and in all your activities, the One Who has said firmly and definitely: "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (Jn. 15. 5).

Hard is your priest's vocation, but great is its significance and importance for God's people of the New Testament. Remember that you will meet great difficulties, but the greatest of all will be the weakness of your human flesh.

Do not forget that ethical life is a struggle, a struggle with one's self, one's shortcomings, and that one of the great laws of the spiritual world, according to the teachings of the Holy Fathers, is to achieve success through defeat, to attain glory through humiliation.

Serve God and His people, your

Church and your Motherland honestly and faithfully. And in the measure with which you will embody the love of Christ, you will be the salt of the earth, you will be one of the rays of the Eternal Living Light. And only then will you have done what is expect-

ed of you by the Chief Shepherd, His Church and the people, only then will you become the sons of Light, and lead those who desire it, to the Light to the community of God's sons and the heirs of everlasting bliss.

Amen.

For the Feast of St. Elijah the Prophet

The Holy Church venerates the memory of St. Elijah the Prophet, who lived many centuries before the birth of Christ. St. Theodoret speaks of St. Elijah as the greatest of all the prophets and says that he burned with divine fervour.

We call prophet a man, who, inspired by God, can foretell noteworthy events. Thus, the prophet Isaiah prophesied the birth of Christ from the womb of a Virgin several centuries before the event, and the prophet Micah in those ancient times foretold where the Saviour would be born, namely, the city of Bethlehem. But it would be wrong to consider the essence and importance of the ministry of prophets only as a power to foresee events. A prophet is, first of all, one chosen by God. Thus, God spoke to the prophet Jeremiah: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1. 5). A prophet is one who interprets God's word, and proclaims His will. To Moses, through whom God gave the Ten Commandments to man, the Lord said: "...I will be with thy mouth" (Exod. 4. 15), "and thou shalt speak all that I command thee" (Exod. 7. 2).

The task of prophesying consisted in the elimination of lawlessness and the promotion of righteousness. The prophets not only explained to the people God's Law, but also saw to it that they fulfilled the Law. They exposed the sins of men, and taught morality to the people. The Lord said to Jeremiah: "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to

destroy, and to throw down, to build and to plant" (Jer. 1. 10).

St. Elijah the Prophet was just such a chosen one of God—a destroyer of iniquity, a builder of righteousness and a custodian of the people's morality. His ministration took place in the days of the Old Testament, almost thousand years before the birth of Christ, when the evil king Ahab, instigated by his still more evil wife Jezebel, introduced the worship of Baal instead of the One True God. To Baal and Ashtaroth imported by Jezebel from a foreign country human sacrifices were made by order of the king; before these idols children were burnt and abominations committed; feasts were organized marked with licentiousness and debauchery. This base cult corrupted people's morality, humiliated and trampled upon personality, and caused social injustice, in a word, it led to everything that contradicts the moral principles of true religion.

Prophet Elijah, the chosen one of God, fortified with the grace of the Holy Spirit, courageously and zealously fought against idolatry and its consequences. In Ecclesiasticus it says: "Then stood up Elias the Prophet a fire, and his word burned like a lamp" (Ecclus. 48. 1). Much did the Prophet Elijah suffer from King Ahab, and still more from the cruel and dissolute Jezebel. Many a time did he have to leave his country and hide in the desert.

Prophet Elijah accomplished many glorious deeds during his days on earth. His austere life of deprivation, his wrathful preaching against and bold accusation of the people's lawlessness and the kings themselves, made of him the prototype of the other great prophet—John the Baptist, the forerunner

the Lord; for not in vain was it said
him that he would "...go before him
the spirit and power of Elias"
(1. 17). And even the Lord Himself
compared John the Baptist with the
prophet Elijah (Mt. 11. 14).

very noteworthy and typical of the
ethical ministry of St. Elijah
most instructive for us is the
story of Naboth, which tells of the
courage and fearlessness with which
the prophet defended the poor and
fortunate.

In the vicinity of King Ahab's palace
there was a small plot of land with a
vineyard, where lived and laboured a
peasant by the name of Naboth.
The king took a fancy to this plot of
land and wanted to annex it to his ex-
tensive domain. But Naboth refused to
part with the land, where his forefath-
ers and family had lived and laboured.
The king was irritated at not being able
to satisfy his whim. But to his aid
came the wicked, crafty and greedy
Jezebel, who knew no bounds where her
personal interests were concerned. She
did not take account of God's Law, be-
cause she was a heathen. The opinion
of the people, whom she despised, was
nothing to her. The voice of her con-
science was absolutely dead and that
why, to gratify her husband, she
devised a diabolical plan of calum-
ning Naboth and accused him of
blaspheming against God and the king.
She bribed people to bear false witness,
and a servile and unscrupulous judge
condemned him to be stoned.

After the death of Naboth and his
sons, who were condemned together
with their father, the desired vineyard
came into the possession of Ahab. St. Theo-
doret says: "Wretched Ahab was light-
minded, easily influenced in every way
and so his crafty wife pushed him into
the chasm of iniquity". Lightminded
and wretched proved many others who
had taken part in this terrible and
sinful incident to satisfy the king's
greedy officials, counsellors, judges and
nobility in general knew perfectly
well that Naboth had been treated
unjustly, but they held their peace, and
were afraid to defend him lest they
incurred the king's wrath and lose their
lands and privileges. And only Elijah,
who possessed nothing and feared

nobody, came to the palace to accuse
the king. He came by God's order,
a wrathful messenger of Heaven, and
Ahab, seeing him, trembled and said:
"Hast thou found me, O mine enemy?"
(1 Kgs. 21. 20). Fear awakened Ahab's
conscience, when the prophet spoke to
him the wrathful words of God: "Thus
saith the Lord, Hast thou killed, and
also taken possession?... Thus saith the
Lord, In the place where dogs licked
the blood of Naboth shall dogs lick thy
blood, even thine... The dogs shall eat
Jezebel..." (1 Kgs. 21. 19-20, 23).

And so, there was only one man in
the country—the prophet Elijah—who
proved himself stronger and more
courageous than those who should
have prevented the condemnation to
death of the innocent Naboth.

St. John Chrysostom compares the
zeal of Prophet Elijah in his defence
of God's flouted Truth, to that of St.
John the Baptist. He says: "...look how
many rich and strong there were in
the days of Herod, but how many came
out to accuse the tyrant? Who defended
the flouted Laws of God? Of the rich,
none, but the poor and homeless in-
habitant of the wilderness—John, was
the first and only one who had courage
enough to accuse the tyrant, exposed
his adulterous marriage and spoke his
condemnatory sentence for all to hear.

"Thus also, before him, the great
Elijah, owning nothing but his robe,
alone, with outstanding bravery, ac-
cused the evil and lawless Ahab. Noth-
ing gives so much courage to speak out,
or to act bravely under any misfortune
or makes so many invincible and
strong, as having no possessions and
being bound by nothing... such a one
performs many great deeds in the face
of danger and death while kings and
the rich do everything for money. The
more precious the blood than gold, the
greater the sacrifice of the former than
the latter."

The Lord inspired the prophets to
teach and warn the evil with stern
words of condemnation, as well as by
foretelling disasters. However, this must
not give rise to the idea that the Lord
is a stern Avenger and Judge of
sinners, sending punishment and
disaster on those who disobey His
Divine Will. Even in the Old Testament

the Lord appears as a loving Father, the Supreme moral and spiritual Beginning, Who acts not only through punitive but morally educational means. The Lord said of Himself: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping (truth and showing) mercy for thousands... (Exod. 34. 6-7).

God's mercy and love for children are directed towards saving man and filling his soul with peace. We see this especially when He appears to Elijah in the days when the prophet was assailed by grief, when evil triumphed and his life was in danger. And God said unto him in those days: "Go forth and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord, but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: And after the fire a still small voice" (there too is the Lord) (Kgs. 19. 11-12).

St. Theodoret says that by appearing in "the still small voice," the Lord revealed to the prophet Elijah that the best way to govern men was through meekness and patience, and showed

therewith that only patience and love of man were pleasing to the Lord, while all the rest incurs men's spite.

When the holy Apostles were deemed worthy to behold the Transfiguration of the Lord on Mount Tabor, and felt the great unearthly joy of receiving the Divine Light, they also saw the prophet Elijah in the rays of the Heavenly Light, conversing with the Son of God, standing in all His glory. From this we can deduce that "the still small voice" acted upon Elijah in the same essential way, as the Tabor Light did upon the holy Apostles. Not many were deemed worthy of such a great mercy as a vision of God, only a few of the faithful and the chosen ones of God.

Great was the faithfulness of the prophet Elijah to the Lord, and great was the power of his prayer. The Apostle James, in teaching Christians to pray for one another, and to believe in the power of prayer, refers to the prophet Elijah (Jas. 5. 14-17).

So let us also be faithful to the Lord. Let us ever pray for one another, with deep faith in the power of prayer. Let us strive to defend truth as did Prophet Elijah. And let us pray to the holy prophet of God, that he strengthen our faith, our prayer, and the desire to live according to God's Truth. Amen.

Archbishop FEODOSIY
of Ivanovo and Kineshma

On the 6th Sunday After Pentecost

"Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12. 11) with these words Apostle Paul calls us. He calls us away from carnal life to spiritual life, from the wide road of mental confusion, to the narrow road of mental concentration and prayer. Only by answering this call may we save our soul and receive the gift of Divine life. "O soul, soul!" says St. Macarius of Egypt, "—incorporeal, the wise beauty of God, and embodied, a passionate and wreckless sinner." The soul is a wonderful creation, Divine, miraculous. When God created it He put into its substance the laws of virtue, judiciousness, vision, wisdom, faith, and love, gave it a dominating mind,

and made it mobile... In one word, He created it to be His bride and partner to be united with Him, and be one in spirit with Him: "Cleave to the Lord—for thou art one in Spirit with the Lord. So reflect, man, upon thy dignity and realize how precious thou art. God has placed thee higher than the Angels, when He descended to earth to be thy Intercessor and Redeemer."

So, do not weaken, dearly loved ones, in your zeal, but let your spirit burn in service to God while you are on earth—this is what St. Paul and all the Orthodox ascetics urge us to do. Amen.

Archbishop MIKHAIL
of Kazan and the Mari ASSR

The Lord Will Deliver the Faithful from All Their Sorrows

Any and great are the blessings which our Lord Jesus Christ bestowed upon the people during His earthly life. He healed innumerable ones, gave sight to the blind, and turned sorrows into joy. Verily was He the Friend of the distressed and the Comforter of sorrowers, as it was foretold by the prophet Isaiah: "Surely he shall bear our griefs, and carried our sorrows" (Is. 53. 4).

In the narratives of the Evangelists we always see our Lord in places where He was most needed: He heals the sick, He restores the eyesight of the man blind from birth, resurrects the dead. Of His raising from the dead the only son of the widow of Nain, we learn from the Gospel, and the Holy Church sings of it in one of her canticles: "Lamenting the widow in bitter tears following the bier of her son, Thou didst raise him from the dead."

The Gospel stories about the blessings bestowed by our Lord Jesus Christ on sufferers raise different thoughts and feelings in people's hearts. The hearts of sincere believers are filled with deep veneration for the greatness and power of our Lord Jesus Christ. But hearts given to carnal satisfactions deny the miracles performed by our Lord for the love of mankind. And those of little faith are filled with anxiety, they are ready to accuse and reproach the Lord Himself by saying: "If the Lord is so merciful and so powerful, why does He allow men to suffer sorrows and trials?" In reality the word of God clearly tells us that nothing and no one can withstand the power of God. But the same word of God tells us in the words of the holy prophet: "Many are the afflictions of the righteous..." (Pss. 34. 19). If the Lord can deliver and protect us from suffering, why do the righteous have to suffer? Such a question rises in the hearts of people not strong in faith. The answer comes to us through Divine Revelation.

The word of God tells us that our sorrows are in the hands of Divine Providence—the cure and remedy of the carnal soul. God, desiring everyone's salvation has ordained the righteous to suffering, for through suffering is the soul cleansed of sin and readied for eternal life, "...for he that hath suffered in the flesh hath ceased from sin" (1 Pet. 4. 1).

And St. Paul writes: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. 12. 6-7). All the saints of God have accepted suffering as a lesson in salvation, which comes from God through His love for mankind; many of them have even asked God to visit them with afflictions, so that their heart should not get attached to earthly life; thereby they did not forget God. Solomon, the wisest and greatest of Hebrew kings, when God said: "Ask what I shall give thee" (1 Kgs. 3. 5), prayed thus: "...give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain" (Prov. 30. 8-9).

True believers accepted suffering as God's blessing. And we, too, brother Christians, when we are stricken with suffering, let us not complain against God or our fate, but thank God Who sent the suffering and try to understand God's blessed will.

"I am filled with comfort, I am exceeding joyful in all our tribulation" (2 Cor. 7. 4) says Apostle Paul of himself. "I rejoice not only in hunger and thirst, not only in bondage, prison or affliction, not only in misfortune and deprivation, but also... in every tribulation of ours... I overflow with joy and happiness when I am beaten with sticks, when I am stoned, when I am shipwrecked and for 24 hours am cast into the depth of the sea" (*Chetyi Mi-*

nei [Monthly Synaxarion] by St. Demetrius of Rostov, July 29).

Our Lord leads people along many paths to the Kingdom of God, but the path of sorrow is the shortest, because sorrow, in one moment, opens our spiritual eyes to perceive our errors and shortcomings which we do not notice for years sometimes, and the goal which is the meaning of our life. The path of sorrow is the path of all the righteous.

Among the saints there is no one who now enjoys eternal bliss and has not tasted temporary sorrow. Let us recall the righteous men of the Old Testament: Abraham or Isaac, Joseph or David, and the New Testament apostles or saints, martyrs or the holy fathers—all of them have entered into the joy of their Lord, having drunk to the dregs their cup of sorrow on earth.

Thus, our forefather Abraham, whom God Himself named His friend and promised to multiply his posterity like the stars in the heavens, was the one from whom God demanded his only son for a sacrifice, and when Abraham accepted the painful trial and thus showed his faith in and love for the Lord, God spared his son and indicated the substitute sacrifice.

Our forefather Jacob, when yet in the womb of his mother, was singled out by the Lord to be the heir of all the promises given to Abraham; but first he had to leave his father's home and, hiding from the wrath of his brother Esau, was obliged to wander in foreign lands, to come to know exhausting labour and suffer from deprivation, heat and cold.

Joseph was not only the favourite son of Jacob, but the beloved of the Lord Himself, which was revealed to him in prophetic dreams. But before the prophecy was fulfilled he was bound, thrown into a pit and sold by his brothers into slavery in Egypt, where he was slandered, cast into prison and only from there was he brought to the king and made governor of all Egypt.

It is through such tribulations that the Lord leads His chosen ones to eternal joy, that by their examples we may learn to look upon sorrow as upon a soul-saving lesson taught us by Divine Providence to prepare our soul for everlasting life.

In the words of St. Peter let us say: "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Pet. 4. 12-13, 15-16).

The nature of our soul is such that nothing passes without leaving a trace. All that we experience leaves a vestige in our soul, strengthening or weakening our spirit in faith, either stabilizing it or drawing it away from the path of salvation. But the deepest trace in the soul is left by sorrow. Therefore, if we really love the Lord with all our heart, our love for Him will be the greater for the sorrow we have borne, whereby we become more attached to Him. It is for this that our Lord sends us tribulations to rouse our earthly heart and make it faithfully love Him. Thus, the sorrow we have borne becomes another step on the ladder that leads our soul to God.

"So, when sorrow comes your way, St. Theophan the Recluse teaches us to analyze it, and you will perhaps perceive God's good intention directed towards you in the sorrow that has befallen you: perhaps a sin that God would like you to expiate, or draw you away from sin, or give you a chance to show your patience and faithfulness to Him. Desist not the medicine because of its bitterness, but take it with gladness, knowing, that it will raise you from the bed of spiritual weakness and give you strength to enter the eternal home where Christ is, Who has suffered tribulation for all the sins of the world, and with Him are all those who have passed from the world of suffering to eternal joy."

If Christ, Who had not committed sin, bore suffering and sorrow for our sins, can we, sinners, murmur when sorrow comes our way? Consolation in sorrow should be the fact that sorrow makes us partners in suffering with Christ, and

quently, partakers of eternal joy Him, "For our light affliction, is but for a moment, worketh for far more exceeding and eternal glory" (2 Cor. 4. 17). Therein every sorrow, the holy psalmist "Delight thyself also in the Lord... wait thy way unto the Lord" (37. 4-5), "Cast thy burden upon the Lord, and he shall sustain thee" (55. 22). "For he maketh sore, and lifteth up: he woundeth and his hands shall heal the whole" (Job 5. 18). Hearken to these exhortations, brethren, let us not in sickness or sorrow

regret the delights of the flesh denied us, but consider the benefit that they bring to our soul for "...though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4. 16). Let us then accept the tribulations sent to us from above as a sign of God's love, and let us pray that our Lord Who "hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts and stablish you in every good word and work" (2 Thess. 2. 16-17).

Archpriest IOANN NIKITENKO

Teachings and Examples from the Life of the Blessed Abba Euthymius the Great

Abba Euthymius would say to his disciples: "Brothers, why did you set out in the ascetic life? Do not become careless of your salvation, for every one of you must be sober and vigilant (1 Thess. 5. 8). Watch, says the Lord, and that ye enter not into temptation (2 Cor. 10. 13). First of all you should remember that he who has renounced the world should have no will of his own; the most important thing for him should be to acquire humility and obedience, to fast and meditate upon the hour of judgement and of death, to tremble before the threat of eternal fire, to desire the glory of the Kingdom of Heaven."

And he also said: "In order to preserve the inward man it is necessary to struggle in the flesh with labours and pains. Remember the words of the Apostle Paul: '...labouring night and day, lest if we would not be chargeable to you (1 Thess. 2. 9) ... these hands ministered to my necessities, and I am that were with me (Acts 20. 34). We too have hands, even as he had. Let us then imitate St. Paul and fulfill the vine commandment: ...that if any man will not work, neither should he eat (2 Thess. 3. 10). For it would show a lack of proportion if those who live in the world in poverty and hard work should feed their wives and children by the work of their hands, bringing the

first-fruits to God and helping one another in all charity according to their abilities, while we should not be able to provide ourselves with all that is essential to the needs of our bodies by the work of our hands but should remain idle and sedentary, harvesting the labours of others."

3. Abba Euthymius, as we ought to remember, advocated the preservation of a reverend and dignified silence amongst those serving in church and that they should not speak to anyone or about anything during the celebration of the Holy Sacraments. "For that matter," he would add, "neither is it fitting that the brothers should indulge in idle talk at the table, but rather let each hearken to his own soul."

4. Abba Euthymius used to say: "If a novice tries openly and before all the community to excel his brother in fasting and penitence, then he falls into a worse sin. The first fast is to flee from self-will and arbitrary action, not to speak aloud of good deeds and not to perform them in a way that attracts attention. Abstemiousness does not consist in despising food in order to make your brother feel guilty. It is best not to refuse to take a little food at the common meals but to keep a close watch on the heart and to wage a secret struggle against secret passions. The weapon of the religious is constant so-

briety, humility, chastity, the guarding of the mind and, added to all this, obedience in God."

5. The following is the thought not only of Abba Euthymius but of his friend St. Hesychius, wise in God, a presbyter of Jerusalem: that the image of outward and sensual struggle for perfection is given to us in the Old Testament, but that it cannot make any man perfect. Whereas the Holy Gospel is the image of inward attention, that is, of purity of heart.

6. The fathers would tell how there was a certain rivalry between Abba Euthymius and St. Arsenius the Great. With spiritual delight and much edification St. Euthymius would listen to the accounts of startsy come out of Egypt, as though he wished to record all the good deeds of his contemporary on the tablets of his heart. Abba Euthymius frequently recalled Arsenius the Great's words: "Arsenius, for what did you go forth?" and was a worthy imitator of his preservation of solitude, his humble wisdom and silence, his moderation in food and clothing, his zeal, watchfulness, sobriety and constant hearkening to his own soul and the word of God. Like him, Abba Euthymius would spend whole nights in tears and watching, would burn with love for the desert and for silence, good works and prayer. He also detested vanity, idle talk and vain affection.

7. Abba Kiriak the Hermit, who had spent ten years under obedience to St. Euthymius, said: We never saw him eating or speaking with anyone or paying any attention to outward things except on Saturdays and Sundays. Only on Saturday evening did the door of his cell open and St. Euthymius would receive the steward of the monastery, the blessed Domitian having been elected to this post, and they would together decide questions of the laura's practical management. At dawn on Sunday he would walk quietly and self-effacingly to the church service where he celebrated the Liturgy and with his own holy hands would administer to the brethren the dreadful Mysteries of Christ.

8. We never saw him, continued Abba Kiriak, lying down to sleep, but only sometimes snatching a little doze in a sitting position. Sometimes he would

with both hands take hold of a rope that was tied across the corner of his cell and so, for the sake of his hard-worked body, take a very brief sleep, exhorting himself, perhaps, with the words of Arsenius the Great: "Come, thou unprofitable servant!"

9. And so the thrice-blessed Euthymius became worthy of gifts of the Holy Spirit equal to those of Arsenius and illumination by the divine light. In some qualities, indeed, the fathers say that he even came to exceed him.

10. It was told of Abba Euthymius how he appeared in a dream to a young man called Terevonius who was beset and ridden with paralysis, and no medicine able to help him. Then, one day when the young man had prayed and fallen asleep, a wondrous monk appeared before him with a grey beard reaching down to his waist and asked: "Will you keep the promise you have made to God?" And the young man, who was a pagan, promised to become converted to Christ and to deny the superstitions of the Greeks. Terevonius made a vow and the starets said to him: "I am Euthymius, I live in the Eastern desert, ten stages from Jerusalem by the torrent which is to the south of the road to Jericho. If you wish to be free of your illness, come to me without delay and through me God will make you whole."

Some time after this there was a great noise of shouting and tramping feet in the desert, and to the cave where St. Euthymius was seeking salvation together with his friend and companion in fasting Abba Theoctistus there came a great armed band of pagans. "We seek the servant of God Euthymius!" they cried. (Their leader was one Aspovetos, an officer and the father of the sick youth Terevonius). Abba Theoctistus said: "No one may see Abba Euthymius today. Until Saturday he sees no one, for he is under a vow of silence. When, however, Terevonius had told him his story, Abba Theoctistus decided that it would be better to interrupt the prayerful solitude of his God-bearing friend and spiritual father than to risk becoming an obstacle to the will of God. The Great Euthymius, equally astonished at the miracle of the divine vision, immediately went down to the pagans who were asking for him. The fathers

remembered that this was the only in-
ce when Abba Euthymius put aside
silence on any day other than a Sun-
or Saturday.

going forth to the pagans and seeing
sick youth, Abba Euthymius raised
holy prayers to God and immediate-
ly healed him, making over him the sign
of the Life-giving Cross of the Lord.
Such was his boldness before the
Lord that, as has been said, "he had
need of much time and long prayers,
that once made him strong and heal-

It is said that, on seeing the great
life of St. Euthymius, the pagans
coming by to watch were healed in
time before even the unfortunate Ter-
tullian was healed in body and fell on
his faces before the God-bearing Abba
and begged him then and there to sign
him with the seal of Christ. The Great
Euthymius was not slow to do this good
deed, but hastily set up a font in the
mouth of his cave—St. Cyril of Scytho-
polis, the chronicler of the saint's life,
testified with his own eyes—and baptized
Tertullian in the name of the chief over
the Apostles St. Peter, his relative
Tertullian, the healed Tertullian, and after
him several others of the pagans who
came with them. This Peter Aspes-
pius, instructed in the Orthodox faith
by the great Abba Euthymius, was later
to become the first bishop of Saratsin
and took part in the Third Ecumenical
Council in Ephesus, together with St.
Cyril of Alexandria and Acacius of Me-
sepotia standing out against the teaching
of Nestor to the glory of our Lord Jesus
Christ, confessed in one person and two
natures. And Maris, who had been
blinded at the same time by St. Eu-
thymius, shone forth with all the virtues
of monastic life and eventually became
the successor of the blessed Abba The-
odosius, the hegoumenos of the laura.

1. Saint Sabas the Enlightened had
come to tell of the great Abba Euthy-
mius. He was particularly impressed by
the zeal with which the humble Euthy-
mius whose very name means the Com-
forter defended the dogma of the Ortho-
dox Church, wrathfully denouncing all

careless formulations and wrong think-
ing. With the exponents of such he was
as a lion among foxes, and his argu-
ments, which he drew from the Holy
Scriptures, were so irrefutable that the
opponents of Orthodoxy were themselves
thrown into confusion by their own
words. St. Euthymius was particularly
up in arms against the heresies of the
Arians and the Sabellians whom, ac-
cording to the work of the prophet, he
hated with perfect hatred (Pss. 139. 22).

12. It was said of Abba Euthymius
that, at some time before the founda-
tion of the laura, he was seeking salva-
tion, nourishing himself on wild herbs,
in a desert by the Dead Sea, but that
there he came across a community of
sectarians, Manicheans, and began to
explain to them the Word of God and to
enlighten them with the word of truth.
Whether it was his divinely inspired
preaching or his own holy life that
showed them truth and the way we
do not know, but we do know that the
spiritual malady which had afflicted
their souls for so many years began to
relinquish its hold upon them and that
finally, having anathematized the "Wid-
ow's Son" and his doctrine, the repent-
ant sectarians became members of the
Holy Catholic and Apostolic Church.

13. It was also said that when the
first Council was called at Ephesus
(that is, the Third Ecumenical Council),
it was in the fifty-fourth year of the life
of Euthymius the Great, the blessed Ab-
ba was very worried by the disagree-
ments within the Church caused by the
Nestorian heresy. When he gave his
blessing to Peter, Bishop of Saratsin,
who was about to depart for the Coun-
cil, Abba Euthymius advised him and,
indeed, firmly commanded him to sup-
port St. Cyril of Alexandria and Acacius
of Metitene, who had shone forth as pil-
lars and defenders of Orthodoxy. And
when, on his return from the Council,
Bishop Peter came to the laura and
told the blessed Euthymius of all that
had happened at the Council, of the
casting down of Nestorius and the con-
demnation of his heresy, the good Abba
received great comfort in his zeal for
the Orthodox faith.



THE MEETING OF THE COMMITTEE FOR THE CONTINUATION OF WORK OF THE CHRISTIAN PEACE CONFERENCE

COMMUNIQUE

1) The Committee for the Continuation of the Work (CCW) of the Christian Peace Conference (CPC) held its first meeting after the 4th All-Christian Peace Assembly (ACPA), at the invitation of the Russian Orthodox Church, in the Trinity-St. Sergius Lavra, Zagorsk (USSR), on May 25-28, 1973.

2) The meeting was attended by 174 persons, members, guests, observers from 33 countries. Among them were representatives of member-Churches and regional committees, as well as the leaders of the Study Commissions of the CPC. The meeting was attended by the observers of the World Council of Churches, the All-African Conference of Churches, the Conference of European Churches and the Japanese Peace Alliance.

3) The Primate of the Russian Orthodox Church, Patriarch Pimen of Moscow and All Russia welcomed the meeting in a solemn opening address.

4) According to the statutes of the CPC, the CCW elected its own presidium for the meeting — Chairman: Bishop F. Segun (Nigeria); Vice-Chairmen: Patriarch Dr. M. Novak (CzSR), Dr. Carl Soule (USA); Secretary: Prof. Dr. J. Gajardo (Chile).

5) Metropolitan Nikodim of Leningrad and Novgorod, President of the CPC, opened the session with a word of welcome where he stressed: "...the responsibility for the fate of each man, for the fate of the whole of mankind, for the fate of peace... The solidarity of humanity inspires millions and millions of people of good will on earth, people of different ways of thinking, of different faiths, of different traditions and various convictions to struggle against evil

in relations between peoples and nations, to struggle for peace and justice, for human dignity, for a better life on our planet. And for this in close union with fighters for peace and justice come out Christians including those who have united their efforts within the Christian Peace Conference."

II

1) The main theme of the CCW meeting — "Human solidarity — a task of Christians in the struggle against poverty and for peace in the world." This theme was dealt with in an address by Dr. H. Hellstern (Switzerland), Metropolitan Yuvenaliy of Tula and Belev (USSR), Prof. J. Gajardo (Chile) and Prof. R. Chandrasekhar (India) according to specific problems in various parts of the world.

2) Dr. Hellstern emphasized that the struggle for justice and the rejection of war as a means of settling international conflicts require a clear and relentless counteraction to those world forces which, for their own profit, stand in the way of creating a just and peaceful social order.

3) Metropolitan Yuvenaliy emphasized that "since Christians are aware that the fulfilment of the tasks of peace in the present world is impossible without the solidarity of peacemakers their efforts must be united with those of all men of good will in a common struggle against war, exploitation and racism, poverty and starvation, in order that peace, understanding, friendship and brotherhood may be achieved among nations."

4) Prof. J. Gajardo dealt with various levels of development in the different countries of Latin America, arising from the degree of their

dependence on the USA. At present, two patterns of co-existence are developing with one another. Brazil, e. g., is in search of a way of gradual development in close cooperation with the USA. Cuba, Chile, Peru and, more recently, Argentina are striving for the integration of the Latin American continent for its economic, social and cultural independence.

Prof. Chandran emphasized the following: "The liberation of the poor, whether a part of the population or the nation as a whole, cannot depend solely on the will of the rich. It cannot be derived from charity. Justice demands it. The question, however, is: How can the powerless gain power to overcome oppression, poverty and destitution? It is a thing that must be realized and put into practice. Jesus has shown us the way we should follow."

In the ensuing discussion, the participants dealt at length on what was demanded of Christians in the light of human solidarity in various situations in different parts of the world. All speakers emphasized the need for practical cooperation of Christians with all forces working for peace in the world.

The General Secretary of the CPC, Dr. Joly Toth (Hungary), gave a detailed account of the activity of the movement since the 4th CPA. He stressed the necessity for peace service to be well founded on theology and expounded some of its principles. The General Secretary gave a survey of the work of the CPC Study Commissions, all of which have had their first meetings. He also spoke about the peace activity of the member-Churches and regional committees of the CPC, and the contacts of the movement with ecclesiastical and secular world organizations. Dr. Toth pointed out also that peace could only be achieved through the unity of all peace-seeking forces and that dialogue served this purpose.

III

To make concrete plans for the future work of the CPC, the participants of the CCW meeting decided into three groups:

The Theological Working Group discussed the bases, nature and norms of human solidarity, and the methods of its realization.

The Working Group on International Questions made suggestions concerning European unity, the Middle East, Indochina, peace in South Asia, racism, disarmament, Latin America. The Working Group for the CPC Program-

me examined the future work of the movement.

2) The past activity of the movement was examined by three commissions:

- a) Commission for Assessing the Works
- b) Commission for Press Activities
- c) Financial Commission.

The result of their work was submitted in brief reports to the plenary session.

3) "Theological Reflections on Christian Peace Work" was received by the CCW and an "Appeal for the World Congress of Peace Forces" to be held in Moscow in October adopted. An important recommendation was the resolution to mark, in collaboration with other peace movements and the UN, the World Disarmament Day.

IV

1) May 27 was observed by the participants of the CCW meeting as Africa Sunday. The members were informed of the difficult problems of the continent during a special Divine service.

2) The delegation of the CCW headed by the President of CPC, Metropolitan Nikodim of Leningrad and Novgorod, was received in the Kremlin by K. F. Ilyashchenko, Vice-President of the Presidium of the Supreme Soviet of the USSR.

3) Patriarch Pimen of Moscow and All Russia gave a reception in honour of the participants of the CCW meeting.

4) In a letter addressed to Patriarch Pimen of Moscow and All Russia, the CCW expressed its gratitude for the possibility of holding its extremely important meeting in the USSR, and the brotherly hospitality accorded the participants.

5) The CCW of the CPC sent a message of greeting to A. N. Kosygin, Chairman of the USSR Council of Ministers.

6) The meeting closed with a press conference in Moscow.

From the Russian Orthodox Church the following members of the CPC Committee for the Continuation of Work took part in the sessions: Metropolitan Nikodim of Leningrad and Novgorod, President of the CPC; Metropolitan Filaret of Kiev and Galich, Exarch of the Ukraine; Metropolitan Yuvenaliy of Tula and Belev; Archimandrite Kirill Gundyayev; Archpriest Nikolay Gundyayev; Priestmonk Iosif Pustoutov, a member of the CPC International Secretariat; Aleksey Buyevsky, a member of the CPC Working Committee, as well as Father Vasilii Novinsky, representative of the Russian Orthodox Church at the CPC, also participated in the session.

Statement on European Security

Europe is on the way toward setting up a system of security and cooperation. Multilateral consultations with representatives of 32 European states, as well as of the USA and Canada, are continuing in Depoli near Helsinki.

— Normalization of relations between the FRG and the GDR.

— The implementation of the principle of peaceful coexistence is being carried out in many different ways today, one of them is the visit of L. I. Brezhnev to FRG.

— Progress has been achieved in developing cooperation between France and the USSR.

— The recognition of the Munich Agreement as invalid from the day of its signature will lead to better relations between the CzSR and FRG.

— The pressure of world public opinion on ending aggression in Indochina has shown that military confrontation in Europe is an anachronism.

— The SALT talks were reopened on March 12, 1973.

— The preliminary talks on MBFR are taking place in Vienna irrespective of negotiations in Helsinki, which should help to solve strategic problems.

— The Moscow Congress of Peace Forces next October will contribute further to the positive development of Europe.

The new system of security will release Europe from the burden and the dangerous consequences of a military confrontation, and will lead to real cooperation, whereby European states will be able to solve their economic problems and overcome the danger of neo-fascism.

At the same time, conditions for liquidating imperialist and colonialist policies of certain European powers, e. g., Portugal, will also be created. And peace forces in Europe can start giving effective support to the peoples of Africa, Asia and Latin America in their struggle for independence and justice.

The CPC has been supporting this development for years and now welcomes it as a real progress on the way toward justice and peace. European cooperation must be based on the principle of peaceful coexistence. However, the conflict between the forces of progress and retrogression goes on in the European states.

An important task of Christians, especially in the Western European states, is to overcome anti-communism and the counter-revolutionary tendencies in their own ranks, and to work with the WCC, CEC, the Roman Catholic Church, world religious organizations and all people of good will, to ease tension further and promote fruitful cooperation.

Statement on the Middle East

1) The unsolved issues of the Middle East burden heavily the peoples living in this area. The tense situation creates a source of constant insecurity for the greater part of the world. Therefore, we have no right to stop our endeavours to draw public opinion to these problems.

2) Concerning these problems many Christians are still under a wrong impression. The state of Israel cannot demand on Biblical grounds any special consideration but must respect international law as any other state.

3) The prerequisite for detente in this situation would be the withdrawal of Israel from the territories occupied in the six-day war in accordance with the UN resolution of November 22, 1967.

4) To solve the question of their future home-

land in a way that is acceptable to Palestinians is indispensable for detente. The CPC regards them as the actual victims of developments in Palestine, that is why it insists on solving the Palestinian problem.

5) The CPC recommends the settlement of the Middle East problem in such a way as not to give one nation preference over another but to provide a secure future for all nations, including Israel, on the basis of equal rights.

6) Since there is hope that a peaceful solution will be found in Indochina, and that the UN will renew and intensify its efforts for normalizing the Middle East situation, the peace-loving forces of the world must concentrate their attention on this dangerous hotbed of crises.

Statement on the War in Indochina

The CPC continuation committee expresses great concern that in spite of the Paris Peace Agreement which brought about the cessation of war in Vietnam, peace has not come to Indo-

china. This is mainly due to the prolongation of US military involvement in the region and the American support of reactionary anti-popular regimes. We protest against the continuation of mil-

action in South Vietnam after the declaration of cease-fire, causing loss of life to thousands, mutilation and destruction. We protest against the continued presence of the USA in Indochina, in particular, the US involvement in the war in Cambodia. We insist on a strict and complete adherence to the Paris Agreement. Although the USA claims that its military presence is in the interests of peace and the protection of democracy, in reality it hinders the liberation of the people from economic and political oppression and only promotes the capitalistic interests of the USA and their supporters in Asia.

We support the engagement of many American people and Churches to establish peace in South Vietnam.

1) It is with utmost emphasis that we urge the people of America, as well as all people of good will to press for the complete and unconditional withdrawal of US military presence from Asia. There is absolutely no need and no justification for US military bases in Asia. The Asian nations should be completely free to determine how to solve their economic and political problems.

2) Taking into account the fact that Vietnam and other countries in Indochina have suffered unprecedentedly from the devastating war, all

states, especially those who have been directly involved, should help to restore economic independence and stability in Vietnam and the other countries of Indochina.

3) There are some 200,000 political prisoners in South Vietnam who are being subjected to inhuman torture. There is great fear that many will be killed. In the name of humanity we resolutely demand from the Thieu government of South Vietnam their immediate release. We also appeal to all Christians to urge their respective governments to bring pressure to bear upon the Thieu government to release the political prisoners.

4) In order that the Asian countries may concentrate on the urgently necessary economic development it is important that they live in peace with one another, without having to waste their resources on armaments. They should evolve ways of mutual cooperation for the establishment of collective security in Asia, without interference from outside powers. The CPC is prepared to cooperate with the WCC and the EACC as well as other organizations in Asia to promote mutual understanding and peace.

5) The only way to bring peace with justice to the peoples of Asia is to strengthen their movements for liberation and self-determination.

Statement on Peace in South Asia

The prospects for peace on the Indian subcontinent have both political and humanitarian aspects. Three nations of this region—India, Pakistan and Bangladesh—have paid a heavy price for the long-awaited peace. Nevertheless, certain issues still remain unresolved, although a beginning was made towards their solution with the signing of the Indo-Pakistan Agreement in Simla in 1972. One outstanding issue is the fact that Pakistan has not yet recognized Bangladesh as a sovereign state and there has been no direct dialogue between Pakistan and Bangladesh. Another major issue is the tragedy of thousands of people stranded as a result of the 1971 war—260,000 Pakistanis in Bangladesh want to be repatriated to Pakistan, and 400,000 Bengalis in Pakistan who want to return to Bangladesh, while 90,000 Pakistani POWs are in India. On April 17, 1973, India and Bangladesh made a joint offer to Pakistan for the repatriation of all three groups in a synchronous operation, with the exception of 195 POWs whom Bangladesh has decided to try on charges of war crimes. Pakistan did not accept the proposal.

She refused to take back the Pakistanis from Bangladesh and submitted the POW issue to the International Court of Justice.

It is important that the nations in the region should be free to solve their problems without any interference from outside. The US resumption of military aid to Pakistan as well as the supply of arms by China are hindrances to peace and increase tension in the region.

At the IV ACPA in 1971 the CPC recorded its deep concern at the turmoil on the subcontinent and called for a peaceful solution. Today the CPC continuation committee notes with concern that stable peace has not yet come to the region. The CPC urges the three nations to continue to seek a peaceful solution of the problems. We appreciate the joint offer of India and Bangladesh to take up the humanitarian problems. The CPC also urges other nations to encourage the peaceful bilateral solution of the problems, counterposing Bangladesh to Pakistan and Pakistan to India, and not to do anything which is likely to impede the positive development of the subcontinent.

Statement on Racism

Although different kinds of racial discrimination exist in different parts of the world, the present meeting of the CCW is considering primarily the situations in Africa and the USA. We thank God that the era of political colonialism is coming to an end. The peoples of Africa, who have suffered so greatly under the yoke of colonialism are acquiring, with God's help, their liberty and independence, and may now set about the great task of their national construction.

But racist forces are still dominant in South Africa, Rhodesia, Mozambique and Angola. The policy of apartheid in the Republic of South Africa and Namibia, Portuguese terrorism in Angola, Mozambique and Guinea (Bissau) continue to be facts against which Christians of the world must raise their voices and for the elimination of which they must strive. The racist regime in South Africa is thriving on the American dollar, the British pound and the West German Deutschmark. It is a known fact that Africans working in British companies in South Africa receive less pay than those working for the apartheid regime.

The true followers of our Resurrected Lord, Jesus Christ, are called to take an irrevocable stand to support, in word and deed, the liberation movements in South Africa. We demand that the countries of the West withdraw their capital investments from South Africa and support the African nations within and outside the

UN framework in their struggle against the vestiges of colonial oppression. Towards this end the CPC will cooperate with the WCC programme to combat racism.

Racism is woven into the very structure of American society. It can be seen most clearly when we glance at Black America in the light of the Gospel of Jesus Christ. People with dark skins are still being denied human rights, beaten and left without the basic means of sustenance. Black is considered repulsive, it is associated with sorrow and death, sin and the devil. Many people still look upon blacks as nonentities.

Despite the civil rights law, many persons with dark skins still do not enjoy any rights at all; they are the last to be hired and the first to be fired; still forced to live in rat-infested ghetto flats; the colour of their skin determines whether they are inferior or equal, insider or outsider, person or nonentity.

Christianity and freedom on earth are inseparable. The condition of the black population in America is a crucial problem for those who follow the Christian faith: Christians must understand the condition of the blacks in the light of the Gospel of Jesus Christ and reach a new understanding of black dignity and liberty.

The primary task of the Church (the people of God) is to bear witness before the world to our Lord Jesus Christ through the preaching of the Gospel, to serve the cause of liberation, and to promote human solidarity.

Resolution on Disarmament

The CCW of the Christian Peace Conference welcomes the proposal of the Soviet Union to convoke a world conference on disarmament in 1974, and intends to do its utmost to urge Churches and communities to do their part to promote and support the conference.

In order to uphold the worldwide demand for a general disarmament, a day should be set aside as World Disarmament Day and be observed each year together with other peace movements and the United Nations.

It has been noted with satisfaction that the agreement reached by the USSR and the USA on the reduction of strategic arms has proved to the world that there is a real possibility of putting an end to the armaments race, quantitatively and qualitatively, and to take extensive measures for disarmament.

The continuation committee of the CPC is convinced that as long as the armaments race continues there is no real guarantee for inter-

national peace, and the threat of a nuclear war remains, hindering the economic and social development of nations.

The participants of the meeting confirmed the often repeated stand taken by the CPC on the total ban of chemical weapons after the bacteriological weapons had been prohibited by an agreement. Laying stress on the urgency of this step, they indicated the way toward it in a draft convention submitted to the UN Disarmament Committee on March 28, 1972, as a basic document for the solution of this question.

The participants of the meeting support the proposals of the Soviet Union according to which all states should agree to refrain from resorting to force in international relations and to ban nuclear weapons forever.

In the opinion of the CCW, the plans and preparations of the Government of France to continue the series of atomic tests, which were interrupted in the South Pacific, must be energe-

ly opposed by Christians and Churches throughout the world. Tests of weapons of mass destruction do not only jeopardize the programme of world disarmament, they also destroy natural resources and pollute the environment on a global scale to the detriment of all mankind.

The CPC continuation committee is at one in

that all peace-loving Christians should actively support the efforts of the world public to forbid the use of all mass destructive weapons and condemn all governments which consider the use of such weapons permissible and prepare or instigate the use of them. Those responsible, as examples to others, should be condemned as war criminals.

Statement on Latin America

New, significant developments are taking place in Latin America which are radically changing its traditional image. The whole continent seems to be awakening from a passive role and determined to play its own part among nations. The Christian Peace Conference must acknowledge in every way the struggle of Latin American peoples for social justice, human dignity and independence from imperialist forces. This struggle is going on internally and externally between two historically formed patterns of development. The existing capitalistic model and the oligarchic regime are directly connected with economic powers outside Latin America. Development in this instance is understood as a universal emulation of the Western style of living. This model has resulted in uneven development beneficial to the ruling classes and privileged minorities while the majority of the population hardly enjoy any kind of material well-being. It enhances the power of imperialism and condemns Latin America to be a source of raw materials, the prices of which are falling from year to year. And, what is worse, this liberal and capitalistic structure has resulted in unequal development and unjust distribution of wealth within these countries.

The most significant event resulting from the Cuban revolution is the fact that the Latin American countries have begun to realize the complete unsoundness of the liberal model of society. Countries like Chile, Peru and now Argentina are advocating a new path of social development that can embrace the whole of society and help to liberate man fully.

Mexico, Ecuador and Venezuela are nationalizing their own national resources and foreign aid. At present there is an irreversible tendency to do away with the inhuman blockade of Cuba and to resume diplomatic relations thereby bringing to an end her isolation from the other countries of Latin America. At the same time a feeling of deep concern is noted over the situation in Brazil where an autocratic military government directly linked with the USA is imposing a neocapitalistic system geared to

foreign imperialist capital and perpetuating an economic and social structure which accentuates the gap between the rich and the poor. This structure with obvious fascist characteristics is in direct opposition to the movement for the liberation of man and society.

The Latin American peoples are claiming the right to independent development and can no longer suffer passively any kind of exploitation or oppression. The main objective today is to enable the masses to seize power in order to build up a new kind of society. Latin America is striving to establish a new political system and new ethical relations guaranteeing economic, social and cultural independence.

On the continental level, the actual tendency is to revise relations between Latin American countries and the USA. The Organization of American States is being seriously challenged because of the prevalent power of the United States in its policy and because of its inability to cope with the most urgent problems of the continent. There is a strong tendency among the Latin American countries to unite all their energies in order to build up a single front to withstand the great power of the North. This tendency is seen in economic integration and the desire to link the fate of Latin America with the other countries of the Third World in active concerted struggle against imperialism, for liberation of man and for peaceful coexistence among nations.

Within the Third World Latin America is the continent with the strongest Christian tradition. The vast majority of its population is Christian. In this respect, the revolutionary structural changes that the continent is undergoing today can only be accomplished if Christians are fully committed to this task. This calls for a true renewal of our Churches in their service and testimony of love for the Latin American society. It is a splendid opportunity for the CPC to help the number of Christian groups fully engaged in the struggle to give birth to a new society.

Appeal of the CPC Committee for the Continuation of Work

The Committee for the Continuation of Work of the Christian Peace Conference holding its session in the Trinity-St. Sergius Lavra in Zagorsk, USSR, May 25-28, 1973,

—firmly convinced that the war is a crime against mankind, against life on Earth and a rebellion against God, for the covenant of God is that of life and peace (Mal. 2.5);

—being aware of all the immeasurable disasters and distress thermonuclear conflict might bring to mankind;

—realizing the high responsibility for the fate of peace and mankind, and every man on earth;

—marking with satisfaction the important recent positive changes in international life, in the development of peaceful coexistence;

—being well aware of the fact that these changes became possible due to the consistent and active struggle of all peace-loving forces on the planet in close collaboration with whom many followers of Christ — Preacher of Peace — have come out, and among them those who have united their efforts within the Christian Peace Conference;

—with unabating concern for the still existing danger to peace in the world due to urgent world problems remaining unsolved;

—realizing the urgent necessity to support peace-loving circles in developing and extending their combined efforts, despite differences of opinion and viewpoint, in unanimous and single-minded solidarity of action,

appeals to all Churches, ecumenical, international and national organizations, to all Christians and Christian communities, to non-Christian brothers, and to all people of good will of every nation, striving for peace, and urgently invites them to make their contribution to the preparation and convocation of the World Congress of Peace Forces for International Security and Disarmament, for National Independence, Cooperation and Peace to take place in Moscow, October 2-7, 1973, which is to serve the noble goals of bringing about mutual understanding and solidarity of all peoples striving for peace and, through brotherly dialogues, to give fresh impulse to the further growth of the peace movement on a global scale, to stop the destructive forces of militarism and reaction, and to put out the flames of war and aggression, to do away with colonial oppression and exploitation, and to establish genuine and lasting peace, justice and security for ever (Is. 32. 17).

CCW's Letter to Patriarch PIMEN of Moscow and All Russia

Your Holiness,

In implementing the assignment of the Committee for the Continuation of Work of the Christian Peace Conference, we have the pleasure of expressing, on behalf of the participants in its session which took place, at your invitation, in the Trinity-St. Sergius Lavra, our heartfelt gratitude to you for the cordial welcome and liberal hospitality accorded us.

Your Holiness, the purposeful service to peace and cooperation among nations of the Russian Orthodox Church, which is highly prized by people of good will all over the world, and the all-round assistance which your Church constantly renders the Christian Peace Conference, made it possible to assemble this representative and very promising session of our Christian peace movement in Zagorsk.

**NIKODIM, Metropolitan
of Leningrad and Novgorod,
President of the Christian
Peace Conference**

May 28, 1973

We are deeply satisfied with the results of this session and assure Your Holiness of our steadfast aspiration to spread and establish peace and fraternity for all of mankind.

We are especially pleased to hold the session of the Committee for the Continuation of Work in the Soviet Union, because we highly appreciate its active and fruitful peace-loving policy which meets with universal approval and support.

Being at one in our striving to serve peace we beg Your Holiness to invoke God's blessing upon our peacemaking labour.

We cordially wish Your Holiness good health and successful fulfilment of your lofty mission.

On behalf of the Committee for the Continuation of Work of the Christian Peace Conference

**Dr. K. TOTI
General Secretary
of the Christian
Peace Conference**

CCW's Message to A. N. Kosygin, Chairman of the USSR Council of Ministers

esteemed Aleksey Nikolayevich, the session of the Committee for the Continuation of Work of the Christian Peace Conference — the leading organ of the international movement of Christians in defence of peace — held at the Trinity-St. Sergius Lavra in Moscow, at the invitation of the Russian Orthodox Church from May 25 to 28, 1973. The participants in our session got together to discuss ways and means for strengthening the solidarity of all the people of good will in their struggle against poverty and for universal peace. In the course of the session we considered the international problems of our time and elaborated recommendations which should help participants in the Christian peace movement increase the effectiveness of their service to peace and cooperation among all the nations of the earth. Our Committee for the Continuation of Work considered the problems of Indochina, the Indian subcontinent, the Middle East, Africa, Latin America and European security. It also considered the disarmament problem and issued a statement in support of the convocation

**NIKODIM, Metropolitan
of Leningrad and Novgorod,
President of the Christian
Peace Conference**

May 28, 1973

of the World Congress of Peace Forces in Moscow next October.

We would like to express to you, and in your person, to the Government of the Soviet Union, our understanding and support of the peace-loving foreign policy of the USSR, which is reflected in the very diverse initiatives steadily undertaken by the Soviet state and implemented at all levels of international life and which are a component part of the truly broad and realistic Peace Programme which has won worldwide recognition and approval.

Our Christian Peace Conference aspires to promote peace among nations in thought and deed at one with all the peace champions — people of good will irrespective of their world outlook — building this cooperation on the basis of the community of interests in joint responsibility for the destinies of peace on earth.

With our cordial best wishes esteemed Aleksey Nikolayevich,

We remain, on behalf of the Committee for the Continuation of Work of the Christian Peace Conference,

Yours truly,

**Dr. K. TOTH,
General Secretary
of the Christian
Peace Conference**

CPC CHRONICLES

The constitutive session of the subcommittee of the CPC for the UN was held, at the invitation of the Christians Associated for Relationships with Western Europe in New York (USA), at the Church Centre for the UN, from April 23 to 28, 1973. Taking part in the session on behalf of the Russian Orthodox Church were Bishop Makariy of Uman, the administrator of the Moscow Patriarchate parishes in Canada and in the USA, and Archpriest Maffei Stodnyuk, Head of the presentation of the Patriarch of Moscow and Russia in New York.

The participants were pleased to learn of the resolution passed by the session of the UN Economic and Social Council, which was held at

the time, on granting the Christian Peace Conference NGO status.

The CPC delegation was received by Dr. Kurt Waldheim, the UN Secretary-General.

The International Secretariat of the CPC held its meetings in Vogelenzang, near Amsterdam (the Netherlands), from May 10 to 14, 1973. Priestmonk Iosif Pustoutov, member of the International Secretariat, took part in the meetings on behalf of the Russian Orthodox Church.

The CPC subcommission on disarmament worked in Bremen, FRG, from May 15 to 17, 1973. Priestmonk Iosif Pustoutov, member of the CPC International Secretariat, took part in the meetings of the subcommission on behalf of the Russian Orthodox Church.

Violence and Justice

Misunderstandings and conflicts, large and small, private and social, local and international probably arise most frequently of all owing

to the absence or shortage of what we call justice. The question as to who is right and who is guilty proves more often than not most difficult to solve and not only as a result of egoism or a lack of mutual understanding. Such questions are also complicated by a lack of a clearly defined concept of what we understand by justice. Yet, despite this, it is to justice that we turn when controversial issues have to be resolved. What at first glance may appear as a vicious circle is not really one at all and can be explained. A sense of justice is one of the most powerful and enduring properties of the human spirit. The human race has always set great store by justice. It is upheld as a law in mutual relations between men by the Divine Revelation and all natural religions, as well as by most diverse, often antagonistic, non-religious ideologies. Its praises have been sung by poets of both ancient and modern times. Prominent figures from the spheres of politics, government and public affairs have made justice the plumb-line of their activity. Justice is always intuitively regarded as something that is man's due and universally necessary. Philosophers of old expressed this profound idea in the classical saying: "Fiat justitia, peccat mundus, fiat justitia, ruat caelum." Nevertheless, justice does not have an unequivocal definition or formal criterion by which it would be easy to assess the rights and wrongs of any conflicting situation in human society. The question of justice is rendered particularly complex by the fact that it is ambivalent in its external expression. Justice demands that mercy be shown to the afflicted and at the same time that retribution be extracted from the afflictor, which in its turn more often than not involves action of a violent nature. Is violence permissible from a Christian point of view? Does it not infringe upon the very concept of Christian justice? The answer to these ques-

tions is so important and relevant an issue for modern Christian theology that there would seem no need to even substantiate the grounds for asking them.

As for opportunity and even the need, i. e., justification, for applying violence in certain cases, the Holy Scriptures provide a fairly precise answer. Apart from the books of the Old Testament where we can find numerous examples of violent action sanctioned by the authority of God Himself, suffice it to mention the passage in the Gospels where reference is made to Christ taking up a scourge to drive out the traders and money-changers from the temple: "...and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen..." (Jn. 2. 13-15). "...and overthrew the tables of the money-changers and the seats of them that sold doves: And would not suffer that any man should carry any vessel through the temple" (Mk. 11. 15-16). It may be assumed that this was not the only incident in the earthly life of the Founder of our faith and morality when He had recourse to such resolute action involving even the use of physical force.

Worthy of note in this connection is also the answer given by John the Baptist to the soldiers who asked him: "And what shall we do?" John the Baptist referred to by Christ as the greatest of those "that are born of women" (Mt. 11. 11) does not command the soldiers to lay down their arms and leave the army but merely to "do violence to no man: neither accuse any falsely; and be content with your wages" (Lk. 3. 14).

From the numerous incidents described in the Old Testament and the examples cited from the Gospels we may assume that violent action as such cannot be regarded as absolutely evil from the Christian point of view. In certain situations even violent actions are justified when they contain certain features which render the given instances of violence such.

What justifies violence, or to be more

precise, what violence can and should be regarded as just from the Christian point of view? Just violence, merely one of the possible methods with which an individual can bring influence to bear upon another, naturally should be discussed in the light of the moral categories contained in the commandments of our Lord Jesus Christ concerning man's relations with his neighbour. The spirit and nature of these commandments require no elucidation. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil.... Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father.... For if ye love them which love you, what reward have ye? do not even the publicans the same?" (Mt. 5. 38-39, 43-45, 46). In other words, according to the Gospels, it is impermissible and a sin to oppose evil to evil; here evil being understood as hostile intentions and actions in relation to another individual which find expression in an endeavour to cause him suffering. Love for all men is the basic principle of Christian morality. The way in which this love is expressed is shown eloquently by St. Issac Syrus who, once being asked: "What is a merciful heart?" replied: "A heart that burns for all creation, for men, birds, beasts, demons and every creature on earth. The eyes of a man brim over with tears when he remembers them and gazes upon them. His heart is filled with a great and strong pity and great tolerance that restrict it, it cannot endure, hear or look upon any hurt, or least woe, befalling any creature. Thus at each hour of the day this heart will send up a tearful prayer that even the dumb creatures and the enemies of truth, and those who cause him harm, may be safeguarded and shown mercy..." It is thus made quite clear that from the Christian point of view a criminal, for example, must not be hated for his crime and be punished out of hate. To punish a criminal, expose him to violence and wreak vengeance on him for an evil deed is to

fall prey to moral delusion, for any action, even that which outwardly may appear most commendable, but which is carried out with an inner bitterness, is a sinful action and as such invites Christ's censure.

However, this by no means implies that violence should never be used to counter evil. Just as Christ Himself drove out the scandalous men from the temple in anger, not of course because he wished them evil, but in order to cleanse the house of God and to teach good to the offenders by punishing them; and so in this particular instance, to forcefully prevent a criminal from perpetrating a criminal act without hate (this does not mean without anger, on the contrary more often than not such actions are undertaken in profound wrath) and for the benefit of society and the wrongdoer's own soul, this means, without any doubt, that a good, just action is being performed. This violence will be dictated by the individual's own conscience, stemming directly from the demands inherent in the basic moral principle of the Gospels, that we love our neighbours (including our enemies) as ourselves. For love presupposes actions characterized not by their necessarily bringing pleasure to man, but rather benefit, even if through suffering, and especially benefit of a spiritual nature which, in the words of the Gospels, is more precious than life itself. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for soul?" (Mt. 16. 25-26). With regard to the significance of suffering St. Paul writes in precise terms in his Epistle to the Romans: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8. 18) who are saved. Suffering in itself is not evil, moreover it can be good if it serves to re-establish truth and helps man to gain eternal values. This is why the Christian moral code prohibits not the punishment of evil, even if this involves the use of force, but rather condemns the desire to use man as a means for attaining egoistic ends. In counteracting

crime we should seek in the criminal his potential for moral improvement. Then reason and conscience will prompt us as to the degree and form of violence that need be applied in order to restore justice. For the goal to which Christians should aspire is not freedom for evil but the promotion of good.

Thus it follows that the initial and basic element of the criterion we are searching for, which can testify to the justice of using violence in any concrete instance, is the voice of our conscience, man's inner consciousness, which confirms the sincerity and unselfishness of his endeavour to restore or defend the truth, and also his attitude to the wrongdoer, not as an object of vengeance but one of correction, because he, despite having gone astray, is made in the image of God.

Yet naturally enough this element is insufficient in itself. Man should not regard his own consciousness as a source of infallible truth. Subjectivism in evaluations should be, in essence, objectively connected in the spirit and letter of the Gospels. For if man makes the "I" the sole criterion of truth, clearly it will be easy to fall into grave error, even if he knows and professes the "golden rule" of justice: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Mt. 7. 12). It is essential to test the voice of one's conscience and compare it with the Gospel of our Lord Jesus Christ which speaks outside of us in the Holy Scriptures and the Church. That is, a Christian must constantly make sure that his spirit, his inner moral essence, corresponds to the ideal standard for man's condition as expressed in the New Testament tradition. A clear conscience is necessary in order to make a correct evaluation of any situation. "A conscience seared with a hot iron" (1 Tim. 4. 2) is not an adequate guide in life and cannot bring us to the truth. Hence the profound need for a Christian to engage first and foremost in an inner struggle with his "old man" (Rom. 6. 6), a feat which will make it possible for the light of the Gospel to be truly reflected in his soul, and enable him to clearly distinguish just violence from evil violence.

Therefore any strictly formal, external

criterion, with which to distinguish justified violent actions from unjustified ones, cannot be found for, and of this we are convinced, there is none. Life cannot be contained in any formulae. He Who drove the money changers from the temple bade us "...learn of me; for I am meek and lowly in heart" (Mt. 11. 29), although He forbade us to say "Thou fool" to our neighbours (Mt. 5. 22). He angrily exposes the Pharisees, theologians and priests, who prided themselves on their righteous conduct and knowledge of the Law, saying: "Ye serpents, ye generation of vipers.... Woe unto you... for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Mt. 23. 33, 27). It is quite evident that in this and similar instances we find a formal contradiction between the words of the commandment and its external fulfilment. Yet, at the same time, it is equally clear that there is no real contradiction here. The Saviour as it were demonstrates to us that man should not evaluate deeds only "after the outward appearance" (2 Cor. 10. 7) but rather "in newness of spirit, and not in the oldness of the letter" (Rom. 7. 6) — a criterion far more profound and reliable, even if less obvious. For there is a criterion of truth and justice superior to any mere formula within the soul of man himself, which is illumined by the Holy Spirit (1 Cor. 3. 16). A true Christian sincerely desirous of knowing the truth can always, or almost always, find it in a clear conscience within himself and in the Gospel.

However, it would be wrong to assume that given the basically inner nature of this criterion for justice there is no possibility to reach an objective assessment of this or that violent action. It has been aptly observed that the spirit shapes its own formulae. Since sooner or later righteousness always asserts itself, so any defective concept is impossible to conceal for long. A heart filled with bitterness, however much this is disguised with kind and righteous conduct will eventually reveal itself in its true colours, "...for there is nothing covered, that shall not be revealed; and hid, that shall not be known" (Mt. 10. 26). Gradually, one by one, true inten-

ns within a man's heart will come to
surface leaving less and less room
doubt as to his true nature. Here an
stration is necessary: let us take the
st graphic of all — war. If war is the
ult of aggression, defence of home-
ad and people, and resistance to the
gressor is naturally demanded by
nsience, reason and the law, a de-
nd substantiated for the Christian
th in the New (e. g., Jn. 15. 13) and
d Testaments and in the teaching of
Church. A war of liberation, al-
ough like any war it too brings in its
ke violence, is a just war, because it
ults not from the desire to do violence
to any other people or wrest some-
ng from them, but the urge to restore
ace that has been disrupted for both
des, i. e., it always contains an ele-
ent of the kind of love associated with
e *agape*, which renders violent action
stified. The aggressor, on the other
nd, who pays no heed to the interests
d welfare of both the peoples drawn
to war, incontestably indulges in evil
olence, for whole peoples or communi-
s are often sacrificed in the interests
those who possess superior forces or
wer. The Lord reminds us: "Ye shall
ow them by their fruits. Do men ga-
er grapes of thorns or figs of thistles?
ven so every good tree bringeth forth
od fruit; but a corrupt tree bringeth
rth evil fruit ... for the tree is known
his fruit" (Mt. 7. 16-17; 12. 33). The
uits or consequences of aggression al-
ays eloquently reflect the moral "su-
riority" of an aggressor's inten-
ons, the degree of his actual "love"

for man and the "justice" of his actions.
For this reason any such action can
only be classed as immoral violence
that should be condemned, forbidden
and eliminated by all available means,
if necessary even violent ones, if they
lead to peace, i. e., at furthering the
welfare of the peoples concerned. The
prophet Isaiah exhorts: "Keep ye judg-
ment, and do justice" (Is. 56. 1).

In conclusion we may affirm that vio-
lence and justice are concepts which are
not always mutually exclusive. While
condemning violence, both the Holy
Scriptures and our human feeling
speak out against unjust violence,
i. e., evil and immoral violence, but do
not at the same time rule out the pos-
sibility of just violence, i. e. necessary
violence, demanded and justified by
man's conscience, the Gospels and the
law. From the Christian point of view
just violence is that which stems from
our sense of truth and acceptance of the
need to apply force, that goes hand in
hand with a sincere and conscientious
desire to do good (both the eternal and,
as far as possible, the temporary, earth-
ly) both to him who suffers, and him
who causes suffering through his
wickedness. For the fundamental law of
Christianity—love, for all and every
man created in God's image, is not in-
fluenced by the degree to which each
individual attains the ideal of moral
perfection in his lifetime.

ALEKSEY OSIPOV,
Docent at the Moscow
Theological Academy



The Orthodox Church of Cyprus

Pages from her Spiritual Life

The holy Apostles had laid the foundation of the Orthodox Church of Cyprus. Our readers are well acquainted with the centuries-old history of the long-suffering and freedom-loving Cyprus and its Orthodox Church. Boris Nelyubov, for example, wrote about this in Nos. 6 and 7 of our *Journal* for 1964. This article deals with certain aspects of that part of ecclesiastical history which is usually called the inner, blessed life of the Church. It is expressed by the saints and the sacred shrines venerated by the Church. Other evidence of this is found in the spiritual life of her believers, clerics, monks and the laity and in the state of her theological education. The spirit of love which constitutes the foundation of the Church's blessed life is also expressed in her fraternal association with Christians of other countries and nations, in her patriotism and peacemaking. This is, likewise, one of the numerous expressions of the spiritual life of the Church.

* * *

The Orthodox Church of Cyprus has her own especially revered saints. They are, first of all, Apostle Barnabas, founder of the Cypriot Church, and St. Lazarus of Four Days, Bishop of Kition. Orthodox Cypriots also deeply venerate Aristobulus, brother of Apostle Barnabas, one of the 70 Disciples (celebrated on March 16); Epaphras, first bishop of Paphos, one of the 70 Disciples (January 4); Titus, a disciple of Apostle Paul, who was born in the city of Paphos and died the death of a martyr there (August 25); Nicanor, one of the seven deacons, a native of Cyprus (July 28); Sergius Paulus, the Roman proconsul in

Cyprus, who was converted by Apostle Paul; Spyridon († 348), Bishop of Tremithus, member of the First Ecumenical Council; Epiphanius of Cyprus († 403), writer and defender of Holy Orthodoxy; Neophitus the Hermit, abbot of one of the monasteries of Cyprus, a writer and courageous proponent of his Church's interests (end of the 12th century), and many others. The Russian Orthodox Church commemorates, together with the Ecumenical Orthodox Church, the memory of all these saints except Sergius Paulus and Neophitus the Hermit.

The monastic life in Cyprus is concentrated in its ancient monasteries and convents. All of them are communal. The monks and nuns live a life of prayer and labour earning the means of subsistence for themselves.

We shall mention the following monasteries:

Stavrovuni, i. e., the Holy Cross Monastery (4th century). It stands on a mountaintop at an altitude of more than 1,000 metres above sea level. Its history is as follows: Empress St. Helena, on her return journey from Palestine to Byzantium, while sailing past Cyprus, had a vision in her dream to land on the island and found a monastery on the cliff where a pagan shrine to Aphrodite stood. The colossal statue of Aphrodite was thrown off the cliff at the Empress' orders and a monastery erected in its stead. In the iconostasis of the church built by St. Helena a part of the Life-Giving Cross of the Lord—the principal relic of the church—is inserted into a big wooden cross encased in silver. This relic was brought there by the saintly Empress.

The Monastery of St. Barbara is a dvoroye of the Stavrovuni Monastery. It was founded by a Russian nun who came to Cyprus in the 13th century. It is a convent initially but is a monastery now. It is mainly known for its icons which the monks paint and which are sent to newly-built churches in Cyprus. The St. Barbara Monastery is, as it were, an art school of icon-painting for monks.

The Kykko Monastery, consecrated to the Holy Mother of God, in which His Holiness Makarios, the present Patriarch of Cyprus and the Head of the Orthodox Church, matured spiritually, was founded in the 11th century. This monastery maintained friendly relations with Russia from times immemorial. It has a small museum containing many ancient church items, including many Russian contributions. The 15th century murals are partly preserved in the monastery's church.

The Makher Monastery, dedicated to the Presentation of the Blessed Virgin in the Temple, was founded early in the 13th century on Her instructions. Many monks came to Cyprus from

Palestine in 1201. After a long search for a site to build a monastery they finally came upon a light in a valley amidst mountains. When they got to the place, making their way through forest thickets, they beheld the image of the Mother of God, emitting light, and saw a stream nearby. The monks regarded this as a heavenly sign. One of them, whose name was Nil, went to Constantinople and obtained from the Emperor the permission and the necessary means to build the monastery. He also made the monastery rules. The monastery has an ancient relic, an icon of the Mother of God, painted, as tradition has it, by St. Luke the Evangelist. This monastery played an important role in the struggle for the independence of Cyprus. Avksentiu, the national hero, one of the leaders of the struggle for liberation, lived in the monastery, dressed as a monk. He was burned by British colonialists. The monastery has a museum in memory of Avksentiu.

The Monastery of Apostle Barnabas was built by Emperor Zenon on the spot where the Apostle was interred.



Church over the Apostle Barnabas's grave

The Apostle's grave is in the crypt of a small church built by His Beatitude Archbishop Makarios. The saint's body was taken from there to Constantinople. The monastery was in a state of neglect for many years until three brothers and their mother arrived in 1917. They brought it back to life. The brothers are still there today, but their mother died and is buried in the monastery.

The St. Neophytus Monastery was founded in the 12th century. It has well-preserved frescoes dating back to the 12th and 16th centuries.

The Monastery of the Holy Mother of God in Khrissoriyatissa was also founded in the 12th century.

Among the convents there are the following:

The Convent of St. Iraclidius (or Heraclidius) was named in honour of Heraclidius, first Bishop of Thamassos, a disciple of Apostle Paul. It was founded in the 4th century and was at first a monastery. The convent has a cave—the place where St. Heraclidius performed his ascetic feats and was buried. Later on the relics of the saint were removed to Constantinople and only his venerated head is preserved in the convent.

The Convent of St. George the Victorious, is a model among convents of the Cypriot Church. It enjoys the patronage of the Head of the Church. Its history dates to the time of the Crusades, but later on it was neglected and brought back to life only in the late 1940's.

There is one more ancient convent dedicated to St. Minas the Martyr. Throughout the centuries it was sacked many times and in the first half of our century was neglected. Several sisters took great pains to restore it to life in the early 1960's.

* * *

The Orthodox Church of Cyprus is active in her work on strengthening all-Orthodox unity. She contributes, through representatives, towards the settlement of problems of a universal Orthodox nature at all-Orthodox conferences and other inter-Orthodox organs—such as the inter-Orthodox commissions on dialogue with the Old Catholics and the Anglicans.

The Orthodox Church of Cyprus strives to establish and maintain good relations with the Christian world and other denominations. Her representatives meet and hold discussions with representatives of various non-Orthodox Churches and Christian associations and take part in the activities of the World Council of Churches.

The spirit of the relations maintained by the Orthodox Church of Cyprus with the Old Catholic Church, can be best of all expressed in the words of Archimandrite Chrysostomos Kykkotis, representative of the Church of Cyprus, at the session of the Inter-Orthodox Theologian Commission on dialogue with Old Catholics held in Belgrade in September 1966. He declared at the time on behalf of his Church: "Let us be resolute and with faith in the success of the dialogue with the Old Catholics: we won't be stopped, so to say, by insurmountable barriers and other minor problems which do no harm to religion. And let us aspire, without omitting an iota of the Orthodox dogmas, to know them better and let them know us better."

The dignitaries of the Orthodox Church of Cyprus take an even more favourable view on establishing contacts with the Ancient Eastern (non-Chalcedonian) Churches, such as the Coptic, Ethiopian, Armenian, Malabar and others. They are of the opinion that no difference of dogma exists between these Churches and Orthodoxy.

* * *

The relationship between the Russian and the Cypriot Orthodox Churches was always genuinely fraternal and never darkened by any grievous events or misunderstandings.

When making visits to the Holy Land many Russian pilgrims paid homage likewise at the shrines of the Cypriot Church, and subsequently wrote about it in the descriptions of their pilgrimages. Thus, for example, Hegumen Daniil wrote in the early 12th century "Cyprus is a very large island with a great number of people and is rich in everything. It has 20 bishops, but only one metropolitanate. And numberless saints lie buried there: St. Epiphanius



In the grounds of the Monastery of Apostle Barnabas near Famagusta

of the Apostle Barnabas, and St. Zenon and St. Tripholie (Tripholius.—*Ed.*) the Bishop." The blessed monk Varnofiy wrote the following about his pilgrimage to the Christian East in the 15th century: "And from Rhodes I went to Cyprus. And on the Island of Cyprus I went to the mountain where St. Helena had installed the cross of the Good Thief. I also went to see the myro-bearing relics of St. Mamont the martyr, whose remains lie in a place called Stomorphu." Vasilii Grigorovich-Barsky visited the island several times in the 18th century and provided a detailed description of the shrines of the Orthodox Church of Cyprus (see *Pilgrimages by Vasilii Grigorovich-Barsky to Holy Places in the East from 1723 to 1747*. Published by the Orthodox Hellenic Society from the original text edited by Nikolay Barsukov. Part 1, St. Petersburg, 1885, pp. 273-275 and 36-407; Part 2, St. Petersburg, 1886, pp. 243-334). Here is what he wrote, for example, about the Kykko Monastery: "The monastery... is located in

a deserted and high place, cool and favourable, and conducive to monastic life of solitude—the monastery is attractive in everything, not only its locality, building, and shrines, but also its good monks because of their virtue, humility and piety; their divine services, singing and monastic life are all exemplary." At the request of Philotheus, the then Archbishop of Cyprus, "wise, virtuous, good and literate... who had, at the time, founded the Hellenic School," Vasilii Barsky stayed in Cyprus for a time to teach Latin in the newly opened school.

Bishop Porfiri Uspensky of Chigirin, a well-known Russian orientalist and former head of the Russian Orthodox Mission in Palestine visited Cyprus in the mid-19th century.

The Orthodox Cypriots, in their turn, visited the Russian Orthodox Church with a feeling of love. The relationship between the Russian and Cypriot Churches has become livelier and has expanded in the years following World War II. Apart from maintaining con-

ventional correspondence on feast days and other notable dates, the Sister Churches cooperate also in the inter-Orthodox and inter-Christian spheres.

The support rendered by the Russian Orthodox Church for many years to the Orthodox Cypriots in their struggle for the independence of Cyprus, and also the lively personal contacts maintained by both Churches testify to the good relations between them.

In his letter to Dorotheus, Archbishop of All Hellas, His Holiness Patriarch Aleksiy wrote on March 4, 1957: "The Cypriot Apostolic Church is dear to the Russian Church because of the kindred bonds of Orthodoxy uniting us, and, therefore, the children of the Cypriot Church bear affinity to us in spirit... Its (Cyprus.—*Ed.*) cruel trials of today must be ended according to the Christian law of love for one's neighbour and in view of the humane civilization of our time. The ages-long trampling upon the legitimate rights of the Greek Cypriots must be ended... The Cypriot Greeks have matured to freedom and independent expression of their own will" (*JMP*, 1957, No. 3, pp. 3-4).

Expressing joy in the telegram dated April 6, 1957, on the occasion of the return from exile of His Beatitude Archbishop Makarios, His Holiness Patriarch Aleksiy expressed the hope that our Lord would bring nearer the day when His Beatitude would set foot upon the land of the long-suffering Cyprus and the righteous cause of Cyprus would triumph (*JMP*, 1957, No. 5, p. 13). Archbishop Makarios cordially thanked Patriarch Aleksiy for his love and support (*JMP*, 1957, No 7, p. 6).

When His Beatitude Archbishop Makarios was elected President of the Republic of Cyprus in 1959, His Holiness Patriarch Aleksiy sent him a telegram with wishes of peace and prosperity for the people of Cyprus. When His Beatitude was re-elected to this post in 1968 Patriarch Aleksiy and Metropolitan Nikodim of Leningrad and Novgorod sent similar telegrams to the President of Cyprus.

Representatives of the Cypriot Church were present among others at the

celebrations on the occasion of the 50th anniversary of His Holiness Patriarch Aleksiy's hierarchal service in 1963. The message of His Beatitude Archbishop Makarios, addressed to His Holiness Patriarch Aleksiy, was read out at the solemn ceremony.

When the territorial integrity and sovereignty of the Republic of Cyprus was threatened in 1964, His Holiness Patriarch Aleksiy sent a special telegram, to express the sympathy and support of the Russian Orthodox Church to His Beatitude Archbishop Makarios, the Head of the Republic of Cyprus and the Head of the Orthodox Church of Cyprus. Patriarch Aleksiy also sent a telegram on the Cyprus issue to the UN Secretary-General (*JMP*, 1964, No. 3, p. 1) Archbishop Makarios warmly thanked the Russian Church for her sympathy and solidarity (*JMP*, 1964, No. 4, p. 2).

In his letter of September 11, 1964 in connection with the arrival in Moscow of the Cypriot youth taking part in the world forum, His Beatitude Archbishop Makarios wrote to His Holiness Patriarch Aleksiy, conveying his cordial fraternal greetings and expressed to His Holiness "once again the warm thanks and illimitable gratitude of the Greeks of Cyprus, and on my own behalf, for the steady and most precious solidarity expressed in varied ways by His Holiness the Patriarch and the Russian Orthodox Church before and especially at the present critical moment" (*JMP*, 1964, No. 10, p. 3).

In September 1964 His Holiness Patriarch Aleksiy had a fraternal meeting with His Beatitude Archbishop Makarios in Athens and presented His Beatitude with the Order of St. Vladimir, First Class.

The USSR-Cyprus Friendship Society, of which the hierarchs of the Russian Orthodox Church are also members, was organized in the same year of 1964.

Archbishop Kiprian Zernov, who was at the time the Society's Vice-President, was included in the delegation which visited Cyprus in 1965. And Bishop Filaret of Dmitrov, the Vice-President of the Society (at present Archbishop of Berlin and Central Europe), visited Cyprus, also as a member of the Society's delegation, in 1968.

representative delegation of the Russian Orthodox Church, led by Metropolitan Nikodim of Leningrad and Novgorod (now of Novgorod), visited Cyprus in May-June 1967 at the invitation of Archbishop Makarios. The delegates from our Holy Church visited various cities and monasteries of Cyprus, celebrated divine services twice with His Beatitude Archbishop Makarios and other Cypriot hierarchs and had friendly meetings with the clergy and the whole Orthodox flock of Cyprus.

Metropolitan Filaret of Kiev and Volyn, Exarch of the Ukraine, visited Cyprus in 1967 as a member of the delegation of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries.

A delegation of the Orthodox Church of Cyprus came to Moscow in 1968 to celebrate the 50th anniversary of the proclamation of the Patriarchal jurisdiction in the Russian Orthodox Church. Archbishop (now metropolitan) Yuvenaliy of Tula and Belev visited Cyprus in autumn of 1969 and spring of 1971, as a member of the delegations of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign

Countries and of the USSR-Cyprus Friendship Society and had meetings with His Beatitude Archbishop Makarios and other representatives of the Cypriot Church.

Archbishop Leontiy of Kharkov and Bogodukhov (at present Archbishop of Simferopol and the Crimea) made a trip to Cyprus in November 1970 as a member of the delegation of the Union of Soviet Friendship Societies. The delegation was received by His Beatitude Archbishop Makarios.

Pilgrims of the Russian Orthodox Church, led by Metropolitan Nikodim of Leningrad and Novgorod, went to visit the Holy Land late in November 1970 and, on their way back, visited Cyprus at the invitation of His Beatitude Archbishop Makarios. Archbishop Makarios gave a reception in honour of Metropolitan Nikodim.

His Beatitude Archbishop Makarios, who at the time made his first visit to the Soviet Union at the invitation of the Presidium of the USSR Supreme Soviet and of the Soviet Government took part in the ceremony of the enthronization of His Holiness Patriarch Pimen of Moscow and All Russia, the



Archbishop Pifirim of Volokolamsk (centre) at the Kykko Monastery in Nicosia

newly-elected Head of the Russian Orthodox Church on June 3, 1971. When visiting Moscow, Leningrad, Zagorsk, Volgograd and Kiev, His Beatitude Archbishop Makarios had fraternal meetings with bishops, the clergy and Orthodox parishioners.

Archbishop Vladimir of Rostov and Novocherkassk (at present Archbishop of Irkutsk and Chita) visited the Republic of Cyprus in November of 1971 as a member of the delegation of the USSR-Cyprus Friendship Society. Archbishop Vladimir visited several churches of the Cypriot Orthodox Church and the monasteries of Apostle Barnabas and of St. Neophytus, where he was accorded a cordial welcome by their abbots and monks. Together with a group of Soviet visitors he was received at the presidential palace by His Beatitude Archbishop Makarios, President of the Republic.

A delegation of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries went to the Island of Cyprus in December 1972. The Russian Orthodox Church was represented by Archbishop Pitirim of Volokolamsk. He visited the main cities of the island, the monasteries of St. Neophytus and Apostle Barnabas, the hieratic school in Nicosia and celebrated Divine Liturgy at one of the new churches of Nicosia. The delegation was received by His Beatitude Archbishop Makarios, President of the Republic.

At present, life in the Republic of Cyprus is being disrupted by interference from outside. This creates great problems also for the local church life. In regard to this, in March 1972, His Holiness Patriarch Pimen made his well-known statement on the events in Cyprus where he said: "We are deeply agitated at the events taking place in

Cyprus and which endanger the freedom and independence of its people. We are especially concerned with the fact that at such a moment the members of the Holy Synod dared act against their Archbishop, to make him resign from his presidential service to the people of Cyprus, alleging his civil position incompatible with his pastoral service.

We do not intend in the least to interfere in the internal affairs of our dearly beloved Holy Church of Cyprus but our Patriarchal conscience will not permit us to remain silent at this hour of ordeal for the Cypriots. Today, when the national hero of Cyprus and its Archbishop has served for 12 years as the President of the Republic such arguments appear absolutely groundless. There are several precedents in other Orthodox Churches as well where one person has combined the duties of spiritual and secular authority. The exceptional historical moment we are living in as well as the many years of generally recognized service of His Beatitude Makarios to his people and the Church of Cyprus, make such allegations unfounded and can only be explained as strong pressure brought bear from outside.

Our Holy Church raises Her wrathful voice against any attempt to suppress the freedom and independence of the people of Cyprus and declares Her readiness to support comprehensively and fully the President and Archbishop of Cyprus Makarios, our beloved friend and brother. Our sympathy and support go to His Beatitude and the courageous people of Cyprus. At this hour we offer our deep and fervent prayers to the Almighty for the people of Cyprus."

KONSTANTIN SKURATOV
Professor at the Moscow
Theological Academy



JOINT COMMUNIQUE of the Third Conversations between Representatives of the Roman Catholic Church and the Russian Orthodox Church

The Third Theological Conversations between representatives of the Roman Catholic Church and the Russian Orthodox Church took place in Trinity-St. Sergius Lavra in Zagorsk, USSR, from June 4 to 7, 1973. The principal theme of the discussions was "The Church in a Changing World." These conversations were a continuation of similar theological meetings held in Leningrad in December 1967, and in Bari, in December 1970.

Participants in the conversations from the Roman Catholic side were: His Grace, the Most Reverend Angelo Innocent Fernandes, Archbishop of Delhi and member of the Pontifical Commission "Justice and Peace" — head of the delegation; Msgr. Charles Moeller, Secretary of the Secretariat for Promoting Christian Unity; the Reverend Louis Bouyer, Professor of Patristics and Consultant of the Secretariat for Promoting Christian Unity; the Reverend Roberto Tucci, S. J., editor of *Civiltà Cattolica*; the Reverend John Long, S. J., of the Department for Eastern Churches of the Secretariat for Promoting Christian Unity.

His Eminence Johannes Cardinal Willebrands, President of the Secretariat for Promoting Christian Unity, took part in the final session of the conversations.

Participants in the conversations from the Russian Orthodox Church were: His Eminence Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations — head of the delegation; Archpriest Nikolay Gundyayev, Vice-Chairman of the Department of External Church Relations; Archimandrite Kirill, representative of the Russian Orthodox Church at the World Council of Churches in Geneva; Archpriest Vladimir Sorodocent and Assistant Rector of the Leningrad Theological Academy; Aleksey Buyevsky, Secretary of the Department of External Church Relations; Dmitriy Ogitsky, Professor at the Moscow Theological Academy.

His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Commission of the Holy Synod of the Russian Orthodox Church on Problems of Christian Unity and Inter-Church Relations, took part in some of the sessions of the conversations, including the opening and closing ones.

At the opening of the conversations, His Eminence Metropolitan Nikodim conveyed to all present the greetings of His Holiness Patriarch Pimen of Moscow and All Russia. In his address, Metropolitan Nikodim observed that in the course of everyday life a Christian is constantly faced with the question of how he should behave in order to follow Christ faithfully, that is, how he should believe, pray and act, so as to be with Christ and gather with Christ, and not scatter (Mt. 12. 30). In answering this question His Eminence emphasized: "Being Christ-centred basically and in their very core, Christian reflection and action demand self-perfection of a Christian. This is to be achieved, however, not in isolation from the surrounding world and one's neighbour, but unfailingly taking part in it to serve in the Spirit of Christ."

His Grace Archbishop Fernandes opened the discussions from the Roman Catholic side. He gave a short review of the previous conversations, showing how the discussions had passed from the stage of exchange of information to a real searching together into the meaning of the Christian message for today's world. He then traced a picture of the transformation taking place in the world in the spheres of family life, social life, thought patterns, cultural forms, and in the living conditions of millions of people who are passing from a state of resignation to one of militant concern with being recognized as true human beings with full human rights. Some questions that arose of themselves were: how does the Church understand these changes and movements they are initiating? What can she contribute to them? What can she receive from

them? Even if answers to these questions cannot be found during sessions of a single conversation, the questions themselves should be prominently in the thoughts of those taking part in them.

The opening address from the Orthodox side was made by His Eminence Metropolitan Yuvenaliy. After analyzing the results of the two preceding theological conversations, His Eminence observed that the divine and the secular interpenetrate, and one cannot think of the Church apart from the world. The Church lives in the world and is originally linked with it through the dual mission of men — her own children — who at one and the same time compose the body of the Church and human society. The Gospel commandment to love God and one's neighbour provides the ideological basis for such an interconnection.

In the course of the conversations the participants considered the main theme under three aspects: 1) The Church and salvation in a changing world; 2) pastoral duties today, and 3) the people of God and contemporary crises.

Papers on the first sub-theme were read by Msgr. Moeller and Professor Dmitriy Ogitsky.

Msgr. Moeller, speaking of salvation in a changing world, examined three particular points and asked how Christian revelation responded to them. These were: a) secularization — the discovery of man's responsibility in and for the world, with the development and understanding of the theology of man made in the image of God; b) the process against the purely rationalistic and technical in life with the rediscovery of Jesus as giver of true life; c) a return to the sources, or a theology of environment, with due respect for creation and the benediction of men and things, especially through the sacramental life of the Church in the Holy Spirit.

Indicating that the process of change in the world began from the first day of creation, Professor Ogitsky expressed his conviction that the world is called by the Creator to a constant moral renewal. There can be no salvation of the faithful without effective love, therefore, service to one's neighbour and to all mankind is a moral obligation for Christians who should fulfil this through self-restraint and self-denial, and for whom well-being on earth and in human relations have always been questions of importance. Christians welcome the process of democratization of life in national communities, the socialization of production, the success of peaceful coexistence, the strengthening of cooperation among peoples of differing convictions for the good of the world.

Fr. Roberto Tucci and Archpriest Vladimir Sorokin spoke on the second sub-theme.

Proceeding from various studies made in the Roman Catholic Church, Father Tucci gave a panorama of what was preoccupying pastors and other leaders of the Church today. He considered both the duties toward the Church herself and those regarding the relationship between the Church commune and the wider human family. Among the subjects presented for intensive discussion were: changes in the organizational structures of the Church, in her liturgy, theology and spiritual life; various uninstitutional forms of Christian living; problems arising out of demands for social justice, out of racial discrimination, development, peace, etc. Father Tucci also touched upon some aspects of the theme for the forthcoming Synod of Bishops in 1974 — evangelization of the contemporary world, and the theme of the 1975 Holy Year — reconciliation.

After analyzing the spheres where pastoral care may be applied in modern secularized society, Father Vladimir Sorokin stressed the importance of cooperation of Christians with non-Christians and non-believers for achieving success in strengthening social justice and international peace. Self-perfection is unthinkable without service to one's neighbour, who, for Christians is every man.

Papers on the third sub-theme were read by Professor Louis Bouyer and Aleksey Buyevsky.

Father Bouyer devoted particular attention to our understanding of the concept "people of God". Within this framework he examined the ideas of the entire people of God as bearers of the Christian tradition and participators in the mission of the Church. He also considered the important role of the Church as an institution and the relationship between the institution and individuals formed by the teaching of the Church, who must give concrete answers to various problems of today's world.

Aleksey Buyevsky stressed that the members of the Church, who, through the grace of Christ have received sonship are the people of God who, faced with modern spiritual degradation in many parts of the world (moral decline, cult of violence, personal gain, egoism), must work actively for the consolidation of genuine moral values in their societies. With regard to modern political and international crises, crises of the colonial system and of the environment, the speaker stressed the need for an active participation by the people of God in their solution. He pointed out the importance of the World Congress of Peace Forces to be held in Moscow next October.

in the course of fraternal discussions which followed each paper, many questions relating to the given theme were considered. The participants recognized the fact that there still exist some differences in viewpoints concerning the practical application of Christian principles to concrete situations in life in this world. The Church is constantly faced with the biblical question: to what extent is a man in the world still not of the world? It is difficult to give a universal answer. Still, there is a wide field of agreement on general Christian principles which form the basis of approach by both Churches to the problems they are confronted with in this fast-changing world.

In the course of the discussions, the participants agreed on certain general observations. Among them were:

1) A deeper understanding of the role of the liturgy in the life of the Church. The liturgy is not only a public worship and praise of God, but also has an important teaching and education role. The members of the Church are brought closer to the great events of God's revelation; they perceive better the truths of Christian faith and are given spiritual strength to bear witness to their faith;

2) the possibility and necessity of the cooperation of Christians with non-Christians and non-believers. There are vast fields of activity where effective cooperation can take place so as to make life more just, more humane, more responsive to the legitimate desires of men. Concrete examples of this cooperation are joint work for peace among nations and states, for the elimination of racial discrimination, for the economic development of societies and states;

3) the acceptance of the legitimate efforts of man, created in the image of God, to dominate and transform the world. At the same time Christians do not reduce the problem of man and the universe to this visible world alone;

4) the recognition of the fact that there is a strong tendency towards a certain pattern of socialism in many parts of the world. The participants having different views on the nature of these tendencies and of the degree of their importance, it was not made a subject of discussion, nevertheless they agreed that there were positive aspects in these tendencies which Christians should recognize and try to understand.

Certain questions were given general consideration, but it was recognized that they should be studied further by groups of our Churches. One of the most pressing questions was the signifi-

cance of Christ's Incarnation for the world and the Christians living in it. This lies at the basis of the whole question of the special Christian contribution being made to the contemporary world. It was felt that, in the light of a fundamental study of this theme, much more extended consideration must be given to the questions of development and liberation, and their relationship to salvation and the mission of the Church. These questions are of particular importance for many developing regions of the world. Serious consideration should also be given to life in a pluralistic society, where there is not only the question of existing differences among Christians themselves, but also of the significant possibility for developing relations between believers and non-believers.

The fraternal spirit in which the conversations were held was strengthened by joint prayer. On the opening day of the conversations, the Roman Catholic representatives, headed by Archbishop Angelo Fernandes, attended the moleben said before the shrine of St. Sergius in the Holy Trinity Cathedral. They also attended the All-Night Vigil on the eve of the Apodosis of Easter in the Cathedral of the Dormition, and on the eve of the Feast of the Ascension in the parish Church of St. Elijah in Zagorsk. And on the feast day itself they attended the Liturgy celebrated by His Eminence Metropolitan Yuvenaliy in the Church of the Protecting Veil of the Moscow theological schools where Johannes Cardinal Willebrands and Metropolitan Nikodim were also present. In their turn the Orthodox participants attended the Mass concelebrated by Archbishop Angelo Fernandes and the Catholic delegates.

In the course of the meetings, Archimandrite Ieronim, Father Superior of the Trinity-St. Sergius Lavra invited the participants to partake of a fraternal meal in the refectory. The delegates also attended an examination-concert conducted by a graduating student from the precentor course at the Moscow Theological Academy. His Grace Bishop Vladimir of Dmitrov held a reception in honour of the guests.

On Sunday, June 3, the second anniversary of the enthronization of His Holiness Patriarch Pimen of Moscow and All Russia, the Roman Catholic delegation attended the All-Night Vigil and the Divine Liturgy celebrated by His Holiness in the Patriarchal Cathedral of the Epiphany in Moscow. Afterwards the guests went to the reception given by the Primate of the Russian Orthodox Church in his residence.

On Monday, June 11, His Holiness Patriarch Pimen received Johannes Cardinal Willebrands and the Roman Catholic delegation.

After the conversations closed, the Roman Catholic participants travelled to Odessa where they were warmly received by His Eminence Metropolitan Sergiy of Kherson and Odessa. During their stay in this city they visited the theological seminary and the Monastery of the Dormition. Then they went to Leningrad where the delegates were guests of His Eminence Metropolitan Nikodim. They visited the Leningrad Theological Academy and Seminary.

On behalf of the
delegation of the Russian
Orthodox Church
YUVENALIY, Metropolitan
of Tula and Belev

June 12, 1973
Trinity-St. Sergius Lavra

While in Moscow, Odessa and Leningrad, the delegates of the Roman Catholic Church visited Orthodox and Catholic churches and got acquainted with local historical monuments.

All the participants in the conversations are conscious of the significance of such meetings for promoting relations between the Roman Catholic Church and the Russian Orthodox Church, and consider it useful to continue them in the future.

On behalf of the
delegation of the Roman
Catholic Church

ANGELO INNOCENT FERNANDES
Archbishop of Delhi

Conference in Pont-à-Mousson

The American-European Conference on "The Technological Future of the Industrialized Nations and the Quality of Life" was held in Pont-à-Mousson, France, from May 27 to June 2, 1973. The conference was sponsored by the Church and Society Department of the World Council of Churches and the National Council of Churches of Christ in the USA. The conference had two co-chairmen: Dr. Max Constamme (Belgium) and Prof. Roger Shinn (USA). Taking part in it were some 80 heads of different institutions, research institutes and agencies, historians, various scholars, sociologists and theologians from 14 countries of Europe and America, including Poland, Yugoslavia and the USSR. Nikolay Zabolotsky, professor at the Leningrad Theological Academy, went to the conference as the delegate from the Russian Orthodox Church.

The discussions dealt with theological problems in connection with the Church's view on man and nature; on administration and property; on the style of life and the patterns of a responsible technological society; the political situation in the capitalist and the socialist states and the role of governments in planning the technological future; the cognition of God and the religious factor in technological development; the different strategies of technology; the meaning of the discussions on the limits of growth and the limit of global surrounding; the environment, biology and social justice; computer systems and the quality of work life.

The discussions resulted in the adoption of four reports to be used as working material for study by the Churches and for further consideration in the ecumenical movement:

1. *Theological*. This report poses, methodologically, the question on how Christians should regard the quality of life in accordance with God's commandments and judgement, in connection with the technological progress of our time, and also attempts to answer the question of what the Christian style of life could be.

2. *Problems of the Third World*. The report cites the demand of the developing countries for self-determination, speaks of the need for continuing the dialogue on self-determination and of the role of cooperation between the developed society and the Third World, in particular, in science and technology. The report also deals with distributive justice.

3. *Political-Ideological*. The report demands the introduction of ever more humane technology, rather than technology built upon economic calculation, consumption and profit, as it is still happening in the capitalist world.

4. *Technological*. The report, compiled with the aid of US experts, contains—a preamble, chapters on energetics and oil; economic considerations; certain elements of policy for technology, etc. A favourable feature of the report is that it names peace among nations and cooperation in everything that serves human welfare as the main basis of technological progress.

The 1900th Anniversary of Apostle Thomas's Death

st year, the Syrian Church in India celebrated the 1900th anniversary of the death of Thomas, the founder of the Christian Church in India. On this occasion *The Star of the East*, periodical of the Syrian Church in India, published in its issue Nos. 2-3, 1972, several articles and reports devoted to the Apostle.

The editorial tells us that St. Thomas is generally recognized as the Apostle of India. According to tradition in A. D. 52, the Apostle came to India. He landed first at Cranganore, a great seaport which had a colony of Jews. Then there he went to Mylapore (Madras) where he later suffered a martyr's death.

St. Thomas preached the Gospel and converted many people during his stay in India. Tradition has it that he went to China, Japan, Africa and America. The anniversary of his death was celebrated throughout India.

His Holiness Moran Mar Baselios Ougen I, Coptic of the East, recounts in his message (printed in the same issue) the early history of the Church of St. Thomas in India.

At the behest of our Lord," writes the Coptic, "in A. D. 52 the Apostle St. Thomas came to India, preached the Gospel and baptized many. In the administration of the Church thus formed he ordained some people who were converted. Some of the old songs there is reference to the fact that for a successor he consecrated Thoma, a member of the royal family of Cranganore, and put on him his own mantle and trusted him with the task of their administration."

The history of St. Thomas after his death is rather vague. The destruction of all the church books and records at the Roman Catholic Synod of Diamper may be the reason. There are indications that the bishops who came here from foreign countries took care of the spiritual needs of the native Christians. Among those bishops who came were those of the Jacobite, Nestorian and Roman Catholic persuasions. Though they attended to the spiritual needs, it was the archdeacon from the Pakalomattam family who did the work of administration. In 1665 when Archdeacon Thomas was consecrated bishop he took as his title Mar Thomas for an assurance that he was the successor of St. Thomas.

The eight bishops who succeeded him were called Thomases, the last one being Mar

Thomas the 9th. After him though the bishops did not continue to be called Thomases they all believed to be the successors of St. Thomas and the Indian Church was under their rule. Even the foreign heads of Churches Patriarch Jacob II who consecrated Joseph Mar Dionysius of Pulikot and Patriarch Abdulla who consecrated and excommunicated Givarghese Mar Dionysius of Vattaseril and Patriarch Abded Messiah who helped to restore the Catholicate here believed in this and have mentioned the fact in their own circular letters. At the restoration of the Catholicate in a letter which His Holiness the Patriarch Abded Messiah addressed to the Churches he distinctly referred to this see as that of St. Thomas, the Apostle. In 1829 when Mar Corilose was ordained for the diocese of Thozhiyoor, in the letter of declaration sent out by the Metropolitan it is said, 'Philipose Mar Dionysios Metropolitan of the Jacobite Syrian Christians who live in Kerala and one who rules over the throne of St. Thomas, the Apostle.' On the eastern wall of the church at Rakat in the diocese of Angamali there is an inscription which is as follows: 'In the reign of Patriarch Ignatios Jacob II and of Maphrian Baselios and of Euachim Coorilos who rules over the throne of St. Thomas in Malankara, in 1857 the Bishop of Jerusalem, Mar Gregorios Abded Nuhare reached this church.' In Syriac Codex XXII kept in the Vatican Library which is a handwritten document in Syriac speaks of the Bishop of Kerala as the ruler over the throne of St. Thomas and the Metropolitan of the entire Indian Church. Mr. E. M. Philip who is a recognized Church historian in his book 'The Indian Church of St. Thomas' speaks of Pulikotil Mar Joseph Dionysios as ruling over the throne of St. Thomas in clear language. There are other references to be cited to establish that the throne of Malankara is the throne of St. Thomas but they are left out to save space.

"I said this much only to remind you," His Holiness concludes his message, "that from very ancient times this Church is known as the Church of St. Thomas and her bishops as the rulers who rule over the throne of St. Thomas."

The same issue of *The Star of the East* carries an article by A. M. Mundadan which is published below in a slightly abbreviated form.

KONSTANTIN KOMAROV

Apostle St. Thomas in India

How and when did Christianity come to India? Not a few of our people may take it for granted that Indian Christianity was a byproduct of the European rule in India, either Portuguese or British. A few may attribute it to a series of immigrations starting from A. D. 345 by the Syrians who came to India as refugees from religious persecution in their homeland.

But it is part of the most cherished religious heritage of more than thirteen million Indian Christians that St. Thomas, one of the twelve Apostles of Jesus Christ, came to India, preached the Gospel, converted their ancestors and died there.

But what credentials do they have for this belief? It is gratifying to note that the Indian apostleship of St. Thomas has by now been generally acknowledged in India. So when the P. and T. Department decided to bring out a memorial stamp in connection with the International Eucharistic Congress held in Bombay in 1964 it was St. Thomas that was selected.

The late Jawaharlal Nehru wrote in his *Discovery of India*, "India was, it must be remembered, a country of many religions, in spite of the dominance of the Hindu faith in its various shapes and forms. Apart from Jainism and Buddhism which had largely faded away from India, and been absorbed by Hinduism, there were the Christian and the Hebrew religions. Both of these had probably reached India during the first century after Christ, and had found a place in the country."

Nehru's "Discovery"

About the antiquity of Indian Christianity Nehru wrote in his *Autobiography*: "We also visited, along the backwaters of India, some of the towns inhabited by Christians belonging to the Syrian Churches. Few people realize that Christianity came to India as early as the first century after Christ, long before Europe turned to it, and established firm hold in South India."

Traditions, of both western and Indian origin, seem to suggest St. Thomas worked in South India as well as in North-West India. As for his work in North India, no monument of any significant value has come down to us. But to vouch for his South Indian apostolate we have with us to this day two monuments: the tomb of Mylapore (Madras) and the living community of Christians, called after him, in Kerala and elsewhere.

Archaeological findings — compiled by Figueiredo in *Voice from the Dust*, Madras, 1953 — have

established the existence of Mylapore (Mulai) an important town as far back as the second century A. D. This beautiful town was named after the peacock and was known to Roman traders. There is evidence that there was a St. Thomas temple on the foreshore from ancient times, and that a Vishnavite and a Jain temple also existed there.

In almost every century from the third to the fourteenth (when the site was finally identified beyond any doubt) we have one or more testimonies to the Apostle connected with the tomb. Just to mention two of them: As recorded in the *Anglo-Saxon Chronicle* (9th cent.) Alfred the Great of England sent offerings to India to the Apostle Thomas.

Marco Polo who visited Mylapore about the year 1295 wrote: "It is in this province which is styled the Greater India, in the gulf between Ceylon and the mainland, that the body of the Messer Thomas (St. Thomas the Apostle) lies in a certain town having no great population. It is not a very accessible place."

Though Vasco da Gama and party arrived in Calicut in 1498, we do not hear of any Portuguese visiting or reporting on the tomb till 1511. In 1502 Vasco da Gama heard about the tomb from the Christians of Malabar. A letter written by four Chaldean bishops who went to India in 1504 speaks of the tomb. About this time Vartema, an Italian traveller, visited it, and in 1511 another Italian traveller. All these details are given to show that the tomb of Mylapore is not a mere invention of the Portuguese, as argued by Heras, Z. W. Brown and T. K. Joseph. Heras believes that the real tomb will some day be found in Kerala.

It was in March 1517 that a few Portuguese, returning from Malacca were led to the tomb by an "Armenian" Christian, Coje Escand. In June of the same year another group of Portuguese visited the tomb. The letter of Manuel Gomez, one of the Portuguese visitors to the tomb in 1517, the report of an official inquiry in 1533, and several other testimonies have come down to us.

These documents throw some light on the subject.

At the instance of King Manuel, Governor Durate de Meneses (1522-24) sent in 1521-22 two commissions to make investigations and restore the house. The ambitious schemes of the first commission headed by Fr. Alvaro Penteado could not be executed. The second commission

d by Antonio Gill proposed a moderate the repair progressed it was found necessary to pull down the side-chapels. After much deliberation it was decided to dig up the grave of the Apostle, which was not originally intended. The work began on a Saturday in June 1523. The alternate layers of concrete and sand were dug up. Then the tombstone was sighted, below which was another layer of sand mixed with lime. This was also cleared, then at the bottom were discovered: (1) some bones in a decayed state; (2) a piece of iron and a piece of wood; (3) and a pot filled with earth. It has been noted, almost in every century there was a search made for the tomb of the Apostle in India. As time went on there was progress in identifying it first with Calamina and then with Myluph. The tomb in Mylapore was finally identified as the Apostle's tomb in the sixteenth century and the grand finale of the search was its excavation in 1523. It is remarkable that no other place inside or outside India has claimed so definitely the possession of the Apostle's tomb.

The evidence provided by the tomb of Mylapore is confirmed and complemented by the living traditions of the Thomas Christians who attribute their faith to him. After the excavation of the tomb and other monuments in and around Mylapore, the Portuguese gathered and recovered many local traditions about the work and life of the Apostle.

Mylapore (Madras) and Kerala have distinct traditions. Kerala traditions were contained mainly in folk songs (Ramban Pattu, Margam Pattu, etc.), whereas Mylapore traditions are mainly oral. An inquiry was conducted in Kerala: Hindus, Moslems, Christians, natives and foreigners were all questioned. Besides, ancient inscriptions were interpreted. The Portuguese knew that there were written records in Kerala.

From these and other sources they collected many details about the apostolic journey of the Apostle, his missionary activity, the miracles he performed, his death, burial and his tomb. It must be admitted that the whole tradition is mixed up with legendary stories and fantastic descriptions. The main points, however, are clear: "The holy Apostle," St. Thomas the Apostle, died near the tomb of Mylapore and his body was buried in the underground chapel of the house which was known by his name and it was his house that the Portuguese visited in 1517. Two missionary journeys were ascribed to the Apostle, the details of which are given in various sources.

After preaching in Ethiopia, the Apostle,

together with Habban, the royal merchant of King Gondophorus of Taxila, took the Red Sea-Malabar route and reached Cranganore in about A. D. 52. During a week's stay at Cranganore he worked miracles and converted many Jews, Buddhists and Hindus, including some members of the ruling royal family of Cheraman Perumal.

Then he left for Taxila where he converted King Gondophorus and many of his subjects. Later he went to Mylapore where he built a small church and converted King Mahadeva (Mazdai) and a great many of his subjects.

From Mylapore the Apostle went once again to Kerala, touching on the way at Malayattur in the Western Ghats. He preached throughout the country, converting several thousand high-caste Hindus, and established Churches in seven important centres. After organizing the Churches in Kerala with headquarters in Cranganore, he went to Mylapore a second time, where he died in about A. D. 72.

There are many traditions about the death of the Apostle. Durate Barbosa, a Portuguese writer of repute, heard sometime before 1518 that the Apostle was killed accidentally by hunters. According to the more common Mylapore and Kerala traditions he was killed by an envious sect of the local population which was discredited before the king of the place by the holiness of the Apostle. The Apostle died, not in Mylapore proper, but on a hill nearby, then called *Antenodur* which later came to be called Chin-namalai (little mount). His body was brought to the town and was buried in the church he had built.

The Natives' Testimony

According to the testimony the natives gave to the Portuguese during the 1533 inquiry, the body of the Apostle was never removed from his grave to any other place. But there is a western tradition that it was transferred to Edessa and later to Ortona.

When the natives were told of this they are said to have replied: It is true that in olden times people came from Armenia asking for the body of the Apostle but the people of the place gave them the body of a disciple of the Apostle and thus deceived them. But Portuguese historians, unwilling to deny the authenticity of the body translated to Edessa and now kept at Ortona, Italy, solved the problem by stating that part of the remains were carried away to Edessa while the rest was left behind in the tomb at Mylapore.

Practically nothing has been said here about the tradition of non-Indian origin. Many scholars have in the past taken up this matter, and

a number of studies have come out. Though a few of these scholars entertain doubts on the Indian apostolate of St. Thomas, Eugene Cardinal Tisserant represents the general trend among authors when he says: "Summing up the present results of historical scholarship on the origin of Christianity in India, particularly in Malabar, we may say this: there was a very ancient evangelization, started by St. Thomas the Apostle, and mainly in South India."

And the late Dr. Rajendra Prasad was quite justified when he made a direct reference to

St. Thomas in his presidential address on the occasion of St. Thomas Day celebration in 1970 in New Delhi: "Remember, St. Thomas came to India when many of the countries of Europe had not yet become Christian; and so these Indians who trace their Christianity to him have a longer history and a higher ancestry than those of the Christians of many of the European countries. And it is really a matter of pride to us that this so happened."

A. M. MUNDADA

Future Relations Between the Syrian Orthodox Church in India and the Russian Orthodox Church

Relations between our two Churches have a history of many years. At the time when the Russian theologian Dr. N. M. Zernov (West European Patriarchal Exarchate) was professor of our Catholic college in Pathanamthitta, India, we talked on more than one occasion when we discussed broadly the possibility of restoring relations between our Churches. The next link was the Russian Priestmonk Andronik Elpidinsky who lived for eighteen years in Kerala. The visit to our Church of Archbishop (now Metropolitan) of Leningrad and Novgorod Nikodim in 1961, immediately after the Assembly of the World Council of Churches in New Delhi, put our relations on a higher level. Many other high-ranking representatives of both our Churches have exchanged visits in the last ten years. Our students have studied in your academy. Archbishop Antony of Minsk and Byelorussia was the guest of our seminary in Kottayam two years ago.

As for me, this is the fifth time that I am a guest of your Church, and the present visit is particularly important for the establishment of closer relations between the theological schools of our Churches.

Lecture read by Father Paul Verghese, representative of the Syrian Church of Southern India, at the Leningrad Theological Academy in April 1971. Printed in abbreviated form.—Ed.

You all know the facts of the history and present position of our Church. It is not necessary for me to remind you that we represent a minor Church, numbering in all about 1.3 million believers, the sad remnants of what was once the great Church founded by the Apostle St. Thomas. In 1972 we shall congregate to celebrate the 1900th anniversary of the Apostle's martyrdom in Mylapore (Madras).

Our Church in the past was part of the Syrian Church, at times of Western Syria, and of others of Eastern Syria. In the 7th century the Indian Church was granted her autonomy by the Eastern Syrian Patriarch Ishoyahb III (656-660). At that time the centre of the Indian Church was possibly in Kallia near Bombay, or in Guilon, Kerala State.

Our contacts with Western Churches have spelt grief and tragedy. During the colonial expansion of West European Powers over the rest of the world, the Vatican began to have pretensions to our Church. In 1349 the Vatican nominated a European as Bishop of Guilon and head of "the Thomas Christians." The Bishop, Monseigneur T. Catalani, founded the Roman Catholic Church in Guilon and began proselytizing among our people, but he managed to draw only a few score of our believers.

It was at this time that our people began to understand the need for close ties with one of the Eastern Churches and from the middle of the 14th century

the end of the 16th, we had a succession of Persian bishops, who introduced the Nestorian belief and liturgy into our Church. On several occasions we asked the West Syrian Church and the Alexandrian Church to send us bishops to teach us the Orthodox faith but were refused.

This was the period when the Portuguese colonialists were trying to wrest control over trade routes to India from the Arabs. The Portuguese succeeded finally in the 16th century in establishing themselves in India. One of the saddest and most humiliating events in our history was the Roman Catholic seizure of Diampur in 1599. Archbishop D. Seixas of Goa who was in fact the spy or agent of the Portuguese in India, called a synod in one of our ancient churches, gathered together all our ancient manuscripts and looted them; he also forced all our priests to swear allegiance to the Bishop of Rome.

For more than half a century we struggled against Portuguese colonialism—the power of the Pope and the Jesuits. In 1653 we rebelled. “The Oath of the Koonen Cross” is another event in our history which has made an indelible mark. Hundreds of thousands of our fathers gathered in Cochin, the headquarters of the occupationists and took a solemn oath before the Holy Cross that neither they nor their children would ever recognize the authority of the Church of Rome. We received a great amount of support from the Dutch Protestants, who had come to India to oppose the Portuguese Catholics.

In 1663 a West Syrian or Jacobite bishop, Mar Grigorius, came to Cochin and helped us to reorganize our Church. It was at this particular period that we adopted the liturgical rites, belief and practice of the West Syrian Church. Dutch colonialists took over power in Malabar at this time and ordered Roman Catholic missionaries and priests to leave the province.

However, a generation later, the war broke out between Holland and Portugal and we again found ourselves in a difficult position. In 1698 these capitalist states signed a peace treaty in which it was agreed that Hol-

land would permit one Roman Catholic bishop and twelve priests from Europe to return to Malabar.

And so, the Roman Catholics returned to us in 1700, and by offering money and free education succeeded in converting a large number of our believers. At present, the Roman Catholic Uniat Church of the Malabar rite has a membership of about two million with a cardinal at the head.

In the middle of the 18th century British colonialists came to India and we hoped that they would help us against the Portuguese Catholics. In 1815 they cooperated with us in opening an Orthodox seminary in Kottayam for training priests. They asked us to accept a few British missionaries as teachers of the English language at the seminary and these missionaries began to teach our people the Anglican faith. After a few years we asked the missionaries to leave our seminary and, on leaving, they took with them their converts. They organized the Church of the (Anglican) Missionary Society, which later, in 1947, became part of the Protestant Church of Southern India. Gradually with the aid of money, the offer of work and free education they managed to attract hundreds of thousands of our believers.

But our difficulties did not end here. The seed of Protestantism, sown by the Anglican missionaries among the members of our Church, especially in our seminary, began to grow and led to a Protestant Reformation movement, as a result of which the third schism occurred some one hundred years ago. And thus, the Eastern Protestant Church came into being, called the Mar Thoma Syrian Church, which has given us that outstanding Chairman of the Central Committee of the World Council of Churches, my friend Dr. M. M. Thomas. At present they have about 400,000 members. The fourth schism, also the result of Western proselytization occurred in 1930 when two of our bishops—Mar Ivanios and Mar Theophilos—joined the Roman Catholic Church, founding yet another Latin rite in India, the so-called Malankara Uniat Church, which at the present time has about 300,000 members, almost all of them ex-members of our Church.

If you follow the history of these four schisms, as a result of which we lost about three million members, you will see for yourselves how difficult it is for our believers to be ecumenically inclined, particularly in relation to the Western Churches. This is our dilemma. In view of our small membership, surrounded by a non-Christian population and geographically isolated from other Christians, we wish very much to be in constant touch with our Christian brothers everywhere. But precisely because the Christians who came from abroad were more inimical to us than our Hindu and Muslim neighbours, we, naturally, feel caution in regard to other Christians.

We represent an Autocephalous Church within the framework of the larger Syrian Eastern Church, whose Patriarch, Mar Ignatius Jacob III, lives in Damascus. He does not have direct jurisdiction over our Church, but he is the Primate of the whole Syrian Eastern Church, of which the Church in India constitutes a large part.

Having relations with the Eastern Syrian Church in the Middle East, we also have ties with the Coptic Church in Alexandria, the Armenian Apostolic Church and the Ethiopian Orthodox Church which is the largest Church in our family with almost fourteen million members. The whole community thus comes to about twenty-four million: Ethiopia—14, Egypt—4.5, Armenia—3.5, Syria—0.5, and we—1.5 million.

We all wish to be part of a larger, universal community. The smaller Churches in our community feel this need more deeply than the larger ones. But we have all suffered painfully from relations with our Western brothers, both Catholics and Protestants. We have discovered that in questions of faith there are fundamental differences.

The community with which we feel the closest link is, of course, the Eastern Orthodox Churches. We call ourselves Eastern and Orthodox because we adhere to the ancient tradition of the undivided Church. In recent years, as a result of study and direct contact, we have discovered that both we and you preserve the ancient tradition, although we have been divided for fifteen centuries.

We find ourselves in mutual agreement not only on the essence of Christology, but on a broader basis. The Christian faith, in so far as our reason is able to grasp, may be considered to be on seven levels, each having its own meaning. Surprisingly enough our concord extends over all seven levels. Allow me to enumerate these seven levels without going deeply into their essence.

Firstly, there is the level of the Holy Trinity. Here, we believe in the Hypostases in one ousia even as you do. Our teaching about God is the teaching which was finally established by the Cappadocian Fathers and on this point there are no differences between us. We believe that the Holy Spirit from eternity proceeds from the Father only and we do not recognize the introduction of the Filioque into the Creed.

The second level is that of the *oikonomia* for the salvation of the world, the Incarnation. The Nicene-Constantinopolitan Creed is also ours. We believe in One Lord, Jesus Christ, perfect God, Very God of Very God and perfect Man, of one substance with ourselves. Christ is perfect in His divine and human substance with all the qualities, abilities and energies inherent in His divine and human natures united in the one hypostasis of the Incarnate Logos. We believe in one nature of the Word of God incarnate* as our mutual Father St. Cyril of Alexandria taught us. You may study our liturgical documents or the works of our particular Fathers, Severus of Antioch and Philoxenos of Mabbug. You will find no heresy in them. Here is the prayer of Severus which we use in our liturgy.

"I magnify Thee, O King, my Lord, Son Only-Begotten, Word of the Heavenly Father, Thee, Immortal in Thy essence, Who came in Thy mercy to give the life and salvation of all men and who was incarnate of the Most Holy and blessed, Most Pure Virgin Mary, the Mother of God, Who was made man, remaining God without change, and who was crucified for us. O Christ our God, Who by Thy death did conquer and destroy our death, together with the

* Trans. Henry Bettenson. *The Later Christian Fathers*. London, 1970, p. 26. — Ed.

Trinity worshipped and glorified
the unity of Thy Father and of Thy
giving Holy Spirit, have mercy
us!"

could give you many different
ical texts to show that we never
d the perfect humanity of our
Jesus Christ. The differences be-
us on this point are purely
nological and later I shall dwell
ese differences. Essentially speak-
ere is no difference in our Christo-
and our understanding of the In-
tion. We both believe that in
Christ God became man in nature
ut ceasing to be God, in order
we, through His mercy, might
re divinization without ceasing to
man. Jesus Christ is absolutely of
ubstance with the Father in Divin-
nd through the Incarnation became
utely of one substance with us in
ood. The divine and human subst-
are hypostatically united in Christ
ut change, confusion, division or
ation. This is our belief and this
ur belief.

the third level is that of the nature
e Church. In this matter our tradi-
are identical. The Church is at
a divine and a human organism,
Body of Christ, the sum total of
those who are united in Christ in
en and on earth. We pray for the
and ask the saints to pray for us.
e fourth level is that of the
eries of the Church, which are com-
y called the Sacraments. We re-
the Eucharist as the principal
ament in the life of the Church in
the Holy Spirit changes the
d and wine into the Body and
d of our Lord. The epiclesis or the
ation of the Holy Spirit is an
tial element of the Eucharist. The
Sacraments are Baptism, Chris-
on, Penance, Holy Orders, Matri-
and Holy Unction. In these ques-
there is similarly no disagreement
en us. With the exception of the
nian Church, all our Churches use
ned bread in the Eucharist. In the
of the Armenian Church, un-
ned bread is a later introduction
eir tradition resulting from Latin
ence. Holy Communion is given to
elievers in both kinds—the Body
Blood of Christ.

The fifth level is that of the Sacra-
ment of Holy Orders, or the priesthood.
Our bishops are chosen from the monks
and do not marry. Priests may be mar-
ried, but the marriage must have taken
place before they become deacons.
Priests are not allowed to marry again
should their wives die. The synod of
bishops presided over by the Patriarch
is the supreme government of the
Church.

As for the sixth level which is that
of canon law there are no differences
in principle. We recognize more or less
the same canons, those originating from
the rulings of the Apostles, the Nicene
Council and later Councils. We also
recognize certain rulings of Councils
which we do not regard as ecumenical,
for example, the Chalcedonian Council.
Our canonical tradition is essentially
the same.

As for the seventh level, that of the
life of Christians in the world, we
preserve the same tradition. We believe
that it is the Church's responsibility to
enlighten and save the whole world
by her presence, preaching and activity.

I have briefly enumerated the seven
levels of our tradition only in order
to point out the fact that our tradi-
tions, even after fifteen centuries of
separation, are essentially identical.
What then prevents us from becoming
united in the Holy Eucharist? Practi-
cally, there are only three problems here
of which two are easily solved and
only one may present some difficulty
if a basic change does not come about
in the view of certain of our theolo-
gians.

The first problem concerns the termi-
nological differences in the Christologi-
cal teaching of our Churches. We say
that the divine and human natures were
united in the one hypostasis of the
Logos and consequently after union
cannot be interpreted as two natures
since they are indivisible and insepar-
able. You say that the divine and
human natures in Christ must be under-
stood as two natures even after their
union, because they do not merge and
do not pass one into the other. This is
a terminological problem, not one of
principle. If we were to insist that
you recognize the formula "one united
nature in Christ" you would not agree.

And if you were to insist that we recognize the formula "two natures in Christ," we would not do so.

However, this problem is not insoluble. We can make a joint declaration on Christology in which our agreement in principle would be expressed. The basis for such a formula has already been prepared at our unofficial consultations.

We must likewise clarify that this will not be a formula or a new Creed since we consider the Niceno-Constantinopolitan Confession of Faith as adequate and not requiring supplementation or correction. A declaration such as we have in mind would be an expression of unity of faith between us and would create a basis for the re-establishment of communion between our Churches. This can be done by bilateral theological commissions jointly nominated by the Autocephalous Churches (the Orthodox Church and the Ancient Churches of the East), and must be officially approved by all the Orthodox Churches and the Ancient Churches of the East.

Secondly, there is the problem of anathema pronounced against certain saints by one side whom the other considers as teachers. The basic examples of this are Pope Leo, Archbishops Flavian of Constantinople, Dioscorus of Alexandria, Timothy Aelurus, Severus of Antioch and Jacob Baradaeus. We still hold under anathema Pope Leo and Archbishop Flavian, both of whom you regard as saints and teachers. We cannot recognize Pope Leo as a teacher of the Church... But for the sake of agreement and communion between our Churches we can gradually drop the pronouncement of the anathema against Pope Leo.

The question of Archbishop Flavian is an easy one. In his declarations there is no proven heresy and he was excommunicated solely for reasons of discipline. We can lift this anathema without any difficulty.

And your side, too, should not allow the anathemas to become major problems. Your problem consists in the fact that at two of the Councils which you recognize—the fourth and the sixth—very harsh words were said against our Fathers Dioscorus and Severus. They were called "hateful to God" at the

Sixth Council. We would be quite satisfied if you would simply drop the pronouncement of these anathemas. The Russian Orthodox Church has already begun to do.

The third problem is perhaps the most difficult at present. It concerns the recognition of the four later Councils. Allow me to speak openly. If the re-establishment of relations between our two families of Churches (Orthodox and Ancient Churches of the East, *Ed.*) depends on our recognition of the last four Councils, then there is no hope of re-establishing relations in many years to come. Not one of our Churches is willing to recognize any of these Councils. If for 1,500 years we upheld the ancient tradition of the Church without the help of the Councils then we see no reason to recognize them now. We do not consider that there is anything lacking in our tradition which can be corrected by the recognition of these Councils.

In regard to the Seventh Council, I personally, consider that its teaching on the significance of icons is basically acceptable to us. There is no highly developed iconology in our Church and it may be quite possible for us in the future to recognize the teaching of the Council on icons. But we cannot agree to the recognition of the Seventh Council as an essential condition of the re-establishment of relations between our two families of Churches.

Let me indicate three points that should be taken into consideration:

a) we can agree to make a statement to the effect that we have no objection against the essence of the teaching of the last four Councils;

b) we are not prepared to recognize these Councils formally as a condition for the re-establishment of relations;

c) it is quite possible that when relations between us are re-established we shall all be prepared to recognize all seven Councils, but this question must remain open for discussion. The adoption of a decision in one uniform tradition.

Conclusion

God helped us to meet together in this century. He can remove the obstacles and unite us in one Eucharist.

in one true Church. For the achievement of this, prayer, initiative, organization and the desire not to replace one thing by another, are essential. May God grant us the wisdom, humility and strength necessary for the

fulfilment of His will, that we may be united in one Eucharist and live together in love, justice and peace, praising God, Who granted us the grace to be His sons and daughters in Christ.

Father PAUL VERGHESE

Archbishop Dr. GUSTAV TURS

(IN MEMORIAM)

Gustav Turs, Archbishop (retired) of the Evangelical Lutheran Church, passed on March 16, 1973.

Gustav Turs was born into a Latvian peasant family. His mother's parents were of the Orthodox faith and her brother was an Orthodox priest. He graduated the Petersburg Alekseyev Gymnasium and the Theology Faculty of Dorpat University (now the Tartu State University of the Estonian SSR). Gustav Turs was ordained pastor in 1910 and served as a pastor and teacher in parishes for a number of years. He made a pilgrimage to the Holy Land in 1928. Dr. Gustav Turs became the Primate of the Evangelical Lutheran Church in 1946 (first as the acting bishop) and later, in 1948, he was elected bishop. In difficult postwar years Dr. Gustav Turs did much to restore and regulate parish life. It was due to him that Church literature was published and theological courses were held to train pastors.

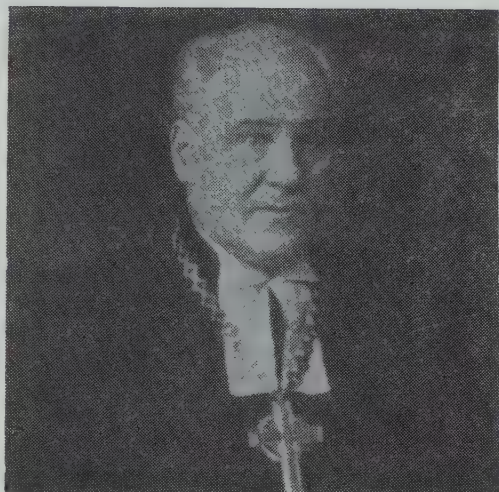
A prominent ecumenist, Archbishop Gustav Turs established and maintained fraternal contacts with representatives of many Christian churches and confessions.

For the Russian Orthodox Church was especially dear to Dr. Gustav Turs. He called himself her son and really was such.

He established and promoted friendly ties between bishops, clergy and laity of the Russian Orthodox Church. On especially joyful occasions the bishop wore an ornamented cross—a gift from the Russian Church.

The archbishop's weighty contribution to the making of peace is well known and highly appreciated. He was a member of the Soviet and Latvian Peace Committees and took part in many peace conferences. His speech at the First Peace Conference of All Churches and Religious Associations in the USSR, held at the Trinity-St. Sergius Lavra, was remarkable in many respects. "The lofty task of preserving peace throughout the world," Archbishop Turs said, "is rooted in the Christian teaching of loving one's neighbour. This common basis for which we are working, draws us closer to each other. In the struggle for peace in the world many sharp edges are blunted, dogmatic differences and contentions, which were made by men and not by God, are disappearing... We are convinced that by contributing our mite to the sacred cause of peace we shall uphold it, that peace-loving people who have taken the cause of peace into their hands safeguard it, that peace will be preserved and strengthened for the good of all."

Archbishop Gustav Turs retired in 1968 on the grounds of advanced age and ill health. Nev-



ertheless he participated in the Second Peace Conference of Representatives of All Religious Faiths in the USSR devoted to cooperation and peace among nations.

The news of the archbishop's death came as a heavy blow to all who knew him. The funeral took place on March 24, 1973. The coffin was placed in the Lutheran Cathedral of John the Baptist in Riga. The burial service was conducted by Archbishop Janis Matulis of the Evangelical Lutheran Church. He was assisted by members of the Consistory, numerous pastors and worshippers. The service was attended by representatives of the Evangelical Lutheran Churches of Estonia and Lithuania, the Roman Catholic Church, the Old Believers and the Christian Baptists.

Archbishop Leonid of Riga and Latvia together with Archpriest Nikolay Kharitonov and Archpriest Aleksey Tikhomirov, Secretary of the Eparchial Board, represented the Russian Orthodox Church at the funeral service. Archbishop Leonid laid a wreath on the coffin and pronounced a graveside oration on the theme "Blessed are the dead which die in the Lord" (Rev. 13.14). He dwelt especially on ecumenical and peacemaking activities of the late Archbishop Gustav Turs, a friend of the Russian Orthodox Church.

The archbishop was interred in the Forest Cemetery of Riga.

May the soul of Archbishop Gustav Turs rest in heavenly mansions and eternal memory be his! Archpriest ALEKSIY TIKHOMIROV



Metropolitan Makariy Bulgakov and Academician Evgeniy Golubinsky

Researchers into Russian Church History

This destiny is involved with the significance of the existence of the Russian Church in the bosom of Orthodox Christianity and is manifested first and foremost in the relationship of the Russian Church to the Eastern Church and particularly to the Patriarchate of Constantinople. "The Russian Church is only a part of the Eastern Orthodox-Catholic Church. With this Church she has always, since the time of her origin to this day, maintained and continues to maintain the most complete inner unity, holding to one and the same Orthodox faith, the same basic priestly functions, the same fundamental canons and orders but, nevertheless, seen in her outward relationship to the Eastern Catholic Church, the Russian Orthodox Church has shown herself in three distinct aspects: to begin with, as a Church completely dependent on the Church of Constantinople, one of the independent branches of the Universal Church; then, as a Church gradually working up, with the consent of the Constantinople Patriarch, to her own independence; lastly—as an independent branch of the Universal Church on an equal footing with the other Orthodox patriarchates" (1, vol. 1, pp. 11-111). These three periods in the life of the Russian Church begin respectively from the year 988 (the Greek or Byzantine period), 1240 (the Greco-Russian period) and 1589 (the Russian period). This purely ecclesiastical approach to history led to the conclusion that the "Russian Church is part of the Universal Church and the relationship of the Russian Church to the Universal is the basic significance of the history of the Rus-

sian Church, if not of Russian history in general" (7, p. 194).

Sometimes the opinion is advanced that Bishop Makariy borrowed his periodization of the history of the Russian Church from Archbishop Filaret Guntsevsky. This question has been the cause of various misunderstandings which require explanation. First of all, as F. I. Titov, docent of the Kiev Theological Academy, quite rightly says: "Metropolitan Makariy began his work on the periodization of Russian Church history if not before, then at least at the same time as he (Filaret) and, moreover—and this is the salient point—worked quite independently of him" (8, pp. 432-433). Apart from this, Archbishop Filaret's periodization, though it corresponds chronologically almost exactly to that of Bishop Makariy, is based on methodological considerations of quite a different sort: the origin of the Russian Church, the Mongol invasion, the division of the single metropolitan area into two, the Patriarchate and the period of Synodal rule.

The ecclesiastical methodology of Bishop Makariy's *History of the Russian Church*, while it was to prove both fruitful and firmly reasoned as a programme, did require further generalization and coordination with other aspects of Russian life. While it was quite right on the whole, it did leave room for a Church-historical, Orthodox explanation of certain general and particular problems in the life of the Russian people and the Russian State. If carried out to the letter, it should have covered the divine significance behind the whole of history. As we have seen, Makariy himself emphasized the peculiarity of Russian history, the fact that here the development of Church

¹Concluded. For the beginning see No. 6 of our journal

they went hand in hand and that the relationship between Church and State is most like the relationship between soul and body. In his methodology his point of departure was this insight into the special destiny of Russia.

This single-minded, purely ecclesiastical character of the periodization of the history of the Russian Church led (following the conception of the gradual rationalization of the Russian Church) to the distinguishing of three phases in the first, apparently homogeneous period: "During the whole of the first period, which lasted almost a thousand and a half centuries, there were only two cases of the independent election of metropolitans (i. e., of Ilarion and Kliment). These two cases, which are something in the nature of forerunners of the future independence of the Russian Church, might be taken as natural boundary lines dividing the entire period into subdivisions, the number of which, it follows, will be three." In this way the first three volumes obtained their form: Volume I—from the first metropolitan to Metropolitan Ilarion, 988-1051; Volume II—from Metropolitan Ilarion to Metropolitan Kliment Smolyatich, 1051-1147; and Volume III—from Metropolitan Kliment Smolyatich to the year 1240.

Having thus settled ecclesiastical periodization, Bishop Makariy went on to make an equally logical definition of the principles according to which, he intended to expound his material within these subdivisions. "The Russian Church, like any other, is first and foremost a community of *persons* who believe in the Lord Jesus Christ, consisting of the divinely founded hierarchy of pastors and their flock. This community always has made use of and does make use of those means which God Himself gives for the attainment of their ends; by teaching, by Divine service and by rule. And, at the same time, by those rights and privileges that they had obtained from the civic power in their native land. This community has its own purpose—to educate people in faith and piety and to prepare them for eternal life. Finally, this community, as a Local Orthodox Church, can have and does have an *attitude* to other Churches and religious communities, Orthodox and

non-Orthodox. Thus the Russian Church throughout her historical life may be regarded from four points of view: from the point of view of her own members, i. e., the hierarchy and their flock; from the point of view of the means of which she made use, i. e., of her teaching, Divine worship and rule, and also of her rights and privileges; from the point of view of her purpose, i. e., of the faith and morality of her children; and, finally, from the point of view of her exterior relations with other Churches and religious communities" (1, vol. I, p. VIII).

Such were the methodological principles on which Bishop Makariy based his division of the history of the Russian Church into chronological periods founded also on her internal conditions. This division has been followed ever since by later historians.

After the appearance in 1857 of the first three volumes of *The History of the Russian Church*, its author was offered the see of Tambov. This appointment opened up new horizons. After the humiliating defeat of the Russian Army in the Crimean War the nation was faced with the problem of renewing its whole social and legislative system. At this time of heightened socio-political awareness occasioned by the introduction of the Great Reforms, Bishop Makariy, who had formerly led a cloistered life confined to his studies and to the affairs of the academy in monkish seclusion from the demands and anxieties of the outside world, was faced with questions of State and Church policy. All the bishop's former activities, his lofty patriotism, his profound belief on the high destiny of the Russian Church, gave him a sympathetic insight into the imperative needs of the age and helped him to take his place in the ranks of the advanced people of his time (7, p. 185).

In 1858, Bishop Makariy was transferred to Kharkov where, in December 1868, he zealously conducted the affairs of the eparchy, and then accepted an appointment to the see of Archbishop of Lithuania and Vilna. Both in Tambov and, more particularly, in Kharkov, he managed, apart from the successful fulfilment of his exacting pontifical functions, to continue his work on the history of the Russian Church.

His approach to his work underwent a noticeable change. In the opinion of students of his work "a sharply-defined boundary line is formed by the break in systematic work at the *History* that coincided with his appointment to Tambov, then to Kharkov, which gave Makariy the new experience of social administration, leading him out from his monastic cell into the wide field of politics and public life which he had lived through as a painful interlude ending, as last, in his victorious return to his beloved historical work. This boundary line that lies between the *Introduction* and the first three volumes on the one hand and the following volumes on the other, separates almost two different historians so profoundly did the author change during this period of his life" (4, p. 195). Archbishop Makariy himself was fully aware of the superiority of his new approach and, before the publication of volumes IV and V, he wrote to his brother Aleksandr that these volumes "will be more interesting and better than the first three."

In December 1865 the IV and V volumes finally came out in print and thereafter, until the very last year of his life († 1882), the *History of the Russian Church* continued to be published volume by volume, each one showing an advance over the last. In 1879, Archbishop Makariy was appointed Metropolitan of Moscow and Kolomna, but this caused no break in his sustained labour as a scholar. Between 1879 and 1881, volumes X and XI were published, and volumes XII and XIII posthumously, in 1883, by the great historian's brother (7, p. 188), at that time Archbishop of the Cathedral of Kazan Aleksandr Petrovich Bulgakov.

In the preceding volumes Metropolitan Makariy had succeeded in reviewing all the second and part of the third period of the history of the Russian Church.

The second period, which covered the years 1240 to 1589, falls into two subdivisions: from Metropolitan Kirill II to St. Iona, otherwise known as the Mongol period (vols. IV and V), and from St. Iona to Patriarch Iov, or the period of the division of the metropolitan area (1448-1589). In his treatment of this period, Metropolitan Makariy

devoted volumes VI to VIII to the history of the Moscow Metropolitan area and volume IX to the West-Russian Lithuanian.

The third period, which treats of the years after the establishment of the Patriarchate, was supposed to be divided into two parts: the periods of Patriarchal and of Synodal rule. However, Metropolitan Makariy only had time to make a full study of the first part, which, in its turn, fell into sub-sections: the years until Patriarch Filaret with a parallel account of the history of the West-Russian metropolitan area (vol. X); the years from Patriarch Filaret to Patriarch Nikon, also with a parallel account of the history of West Russia (vol. XI); and the years from Patriarch Nikon to the establishment of the Synod (vol. XII and the unfinished vol. XIII). In 1868, the *Introduction* and the first three volumes were republished as revised and corrected by Metropolitan Makariy himself during his ministry in Kharkov and, from 1880 to 1900, a new edition of the *History of the Russian Church* was published in XII volumes (without the *Introduction*).

As specialists have noted, "the great merit of Metropolitan Makariy's monumental work is the remarkable fullness of factual information, thanks to which it offers historians of the Russian Church a mine of all kinds of information, as does S. M. Solovyov's 'History for Civic Historians'" (6, p. 84). The three first volumes alone made a new epoch in the study of old Russian history. Archbishop Filaret Gumilevsky, in the introduction to his *History of the Russian Church* (1847) criticized Metropolitan Makariy's book for "verbosity" but the reader of today is grateful to the author for this very "verbosity," for the abundance of material and the detailed examination of questions which authors of an earlier age only touched on in passing, even as he is grateful for the research made into so many ancient documents and for the "appendices" to each volume which "still attract the attention of scholars" (7, p. 196).

Metropolitan Makariy, as an exceptional connoisseur of our manuscript treasures, collected in his work all the material that he knew on the whole

ch history, publishing many new in the lengthy appendices to the names of the first half of his *History*, imparting a great deal of most valuable information in his detailed footnotes. This is probably the reason why, these volumes, the author, burdened with the mass of unstudied raw material, gives us not so much a series of clear-motivated historical tableaux as systematically selected materials, many of which have not been tried in the furnace of strict criticism. Here, operating with a multitude of isolated factual data, he could not help but get carried away by the interest of detailed grouping and passing into that scholastic sin, which so characterizes his *History*, of multiplying superfluous divisions and sub-divisions. For this reason, the first volumes of Metropolitan Makariy's *History*, while they retain to this day their value as a source of factual information, have, of course, lost a large part of their significance, both as works of original research and of descriptive historical writing in the course of the gradual advance of Russian scholarship. If, however, scholars of today see Metropolitan Makariy's first volumes not so much as a work of critical scholarship as a collection of historical materials, then in his later volumes the metropolitan found himself a writer possessed of a more historical judgement beneath these pen documents of various provenance and in various languages flowing smoothly together to form a vivid picture of days gone by, conveyed in a supremely simple and lucid literary style: the metropolitan freed himself entirely of his habit of scholastic fragmentation and manages to combine his fragmentary sources into a single whole where we have no more of such stereotyped subheadings as the "hierarchy and flock," "Church law," "Divine Worship," etc.)... Thus, in its second and more extensive part, Metropolitan Makariy's *History* still holds by right a leading place in scholarship as a work which, in its entirety has yet to be surpassed (6, pp. 84-85).

The service rendered by Metropolitan Makariy to the history of the Russian Church is not confined to his more fundamental scholarly works. In 1869, on his initiative and under his editorship,

a new syllabus for the theological academies was published which, according to Professor A. P. Lebedev constituted "an unquestionable epoch in the development of the discipline of Church history here in Russia" (12, p. 510). According to this syllabus, all the disciplines of the academical course were divided into three faculties one of which was the faculty of Church history. Students who elected to read this subject could devote four years almost exclusively to the study of the historical disciplines. Soon church history became one of the most popular subjects in some of the academies, notably that of Moscow, and the faculty was crowded with students.

A still more important innovation introduced by the Makarian syllabus of 1869 was the change in the order of the granting of academic degrees. From now on the degree of Magister of Divinity was awarded for a printed work publicly defended in the usual manner. The degree of Doctor of Divinity, on the other hand, was no longer to be awarded by the Synod, who had only granted this degree in exceptional and extremely rare cases, but by the academies themselves. In this way, thanks to Metropolitan Makariy, the system of awarding scholarly degrees in the theological academies was brought into line with the practise of Russian universities. "This brought about a great advance in the study of church history. A number of Magister's and Doctor's dissertations devoted to this subject now began to make their appearance" (ibid), and the status of the discipline was raised throughout the world of learning.

The Makarian syllabus of 1869 confirmed the trend toward a growing interest in the history of the Russian Church as a subject for scholarly research. At the Moscow Theological Academy the popularity of church history had grown particularly great thanks to the effort of Professor Archpriest Aleksandr Gorsky and, by the middle of last century, it was already very considerable. In 1858 a Chair of Russian Church History was established at the academy, the first to hold it being Professor Nikolay Kirillovich Sokolov. It was at this academy also that the greatest

historian of the Russian Church, later to become Academician Evgeniy Evstigneyevich Golubinsky, received his education.

Evgeniy Golubinsky was 18 years younger than Metropolitan Makariy. He was born in 1834 in the village of Matveyevo of the Kologriv district of the province of Kostroma in the family of the priest Peskov. His father gave him the surname Golubinsky in honour of a famous philosopher from the same locality, Archpriest Fyodor Golubinsky, at the time he entered the theological school of Soligalich. Evgeniy Golubinsky continued his education at the Kostroma Theological Seminary from where he went on to the Moscow Theological Academy.

Evgeniy Golubinsky graduated from the Moscow Theological Academy in 1858 and was appointed teacher of literature at the Vethan seminary. In 1859 he received the degree of Magister of Divinity for a thesis "On the manner of action of the Greco-Roman Orthodox rulers in the IV, V and VI centuries to assist the Church against heretics and schismatics" (printed in *Supplements to the Works of the Fathers of the Church*, 1859). In January 1861, he was appointed a baccalaureate of the Moscow Theological Academy.

While still a youth, Evgeniy Golubinsky had made a vow to write a history of the Russian Church. And whereas Metropolitan Makariy had prefaced his *History* with a valuable *Introduction* on Christianity among the Slavs in Russia before St. Vladimir, Evgeniy Golubinsky, in preparation for the main work of his life, had studied the ecclesiastical history of the Western and Southern Slavs. He wrote, but did not publish, a study of "Constantine and Methodius, Apostles to the Slavs" which, in 1869, earned him a full Uvarov Award, and then, in 1871, published "A Brief Survey of the History of the Most Orthodox Churches of Bulgaria, Serbia and Roumania."

The study of the ecclesiastical life of the East through books alone could not satisfy Evgeniy Golubinsky and, on the recommendation of the Rector of the Moscow Theological Academy, Archpriest Aleksandr Gorsky, he set out in May 1872 for an eighteen-month tour of

the Balkans, Constantinople, Greece, Palestine and Italy. Everywhere he went he studied ancient monuments, manuscripts, collected indispensable books and information about the life of the Church. On his return to Moscow Evgeniy Golubinsky continued to work at his *History of the Russian Church*.

A distinctive feature of Golubinsky's work as a scholar was the originality and independence of his thought and his critical approach to source materials. He was also influenced by his schooling, particularly by Father Aleksandr Gorsky, who, however, never sought to dominate him but rather accustomed him to conscientious thoroughness in the conduct of his research.

Worthy of interest are the methodological principles on which E. E. Golubinsky bases his work. The first thing that strikes one about this is his devotion to facts based on first sources (all of which, of course, he passes through a close mesh of critical analysis), for "history is not poetry, and historical elaboration is not creative work but is solely and precisely the elaboration of ready-made, given historical material. The task of historians is to draw out (and squeeze out) everything possible from this material, everything that goes to make real history; but beyond that they cannot go, and it is not their province to add to or to improve upon the material itself" (4, vol. I, part I, p VII). As a result, Evgeniy Golubinsky achieved success in his scholarly exposition of many particular problems of Russian Church history.

This remarkable scholar discovered many absolutely new historical facts which shed an unexpected light on certain key events of the history of the Russian Church, the Russian State and the Russian people. He studied the history of the Russian Church by the comparative method, examining the peculiarities of her development side by side with the ecclesiastical life of Byzantium, and explains much in the past life of our Church, originally a metropolitan area of the Constantinople Patriarchate, by reference to the ways and customs of the Greek Church.

More widely than any of his predecessors, he made use of Greek sources

the history of the Russian Church by the Deeds of the Constantinian Patriarchate. As Father Titov writes: "...in his new work, the Russian historian also makes most extensive and judicious use of all the information gathered from foreign writers about Russia and the Russian Church during the period he is examining, thereby, incidentally, exhibiting enormous erudition in the sphere of this kind of literature" (p. 9). Apart from this, Professor Golubinsky, who was in general distinguished by "a thoughtful approach, at the same time sympathetic and analytic, to tales and accounts, and a gift for discovering the essential features of a problem which seemed to others to have already been thoroughly studied," was also famous for his most thorough and profound knowledge of the old Russian chronicles, thanks to which, and thanks particularly to the skilful lining up of parallel passages of information from various chronicles, the historian was able to introduce many additions and corrections, especially in our knowledge of the chronology of the history of the Russian Church, over the given period" (ibid). The principle of periodization in the history of the Russian Church accepted by Evgeniy Golubinsky is, in itself, methodologically original. He took into account the criticisms that had been made of Metropolitan Makariy's purely ecclesiastical principle and, evidently wishing to bring the periodization of his history of the Russian Church into line with the history of the Russian people, society and State, emphasizes the Kievan, Muscovite and Petersburg periods in Russian Church life. Within each of these periods he pays special attention to the people's attitude to the Church and to religion, which in its turn was definitive in forming the aspect of the national Russian Church in various periods of its history.

To quote Golubinsky himself: "If periods in the histories of societies are distinguished of time, distinguished one from another not by outward and arbitrary hallmarks but rather by the actual way of life and the character of societies, then there are three such periods, and not imaginary, periods in the history of the Russian Church: the



Evgeniy Golubinsky

Kievan, the Muscovite and the present, Petersburg period. The periods of Kiev and Moscow are in fact one, characterized by a total absence of real enlightenment which we failed to absorb when we became converted to Christianity and without which we remained until the time of Peter the Great himself. Within this whole, however, they fall into two clearly demarked halves. For all peoples who are without true enlightenment, religion is bound to manifest itself preponderantly through outward, rather than inward forms; through theatrical, formal ritual rather than through true faith and through superficial observance (religiousness) rather than through true piety (morality, as is the case with more educated peoples also amongst the lower, uneducated classes). So it was with us until the dawn of enlightenment. Having become a characteristic feature of the development of our Christianity, this predominance (of outward form.—*Tr.*) has its own history in our country, which consists in this: that, for a time, it kept within a certain measure and then fell into the extreme. The time of measure and the time of the extreme are the Kievan and Muscovite periods. The present Petersburg period is the time of the inculcation of true enlighten-

ment in our country and therewith, as is only natural, of a more perfect understanding of the Christian faith (4, vol. I, part I, pp. XXI-XXII).

Professor Golubinsky took for the basis of his *History* not so much the "topographical" as the political state of the Russian people, for it was this he considered to have the decisive influence on matters concerning the life of the Church. In fact, Golubinsky's methodological approach was geared throughout to the attempt to establish the connections between the history of the Church and the history of the body politic. Such a point of view undoubtedly has a right to exist, although critics have pointed out that "it would have been desirable to seek a principle on which to found the periodization of the history of the Russian Church from inner, more fundamental trends in the historical life of that Church" (10, p. 22).

Nevertheless, it would hardly be justifiable to write a detailed history of the Russian Church based exclusively on purely ecclesiastical, interior developments. Both Professor Golubinsky and Metropolitan Makariy, who devoted their lives to laying the foundations of the systematic study of Russian Church history, were well aware of this. By and large, Metropolitan Makariy's methodological approach seems to have worn better than Golubinsky's, whose "topographical" principle followed naturally from the essence of his purpose, which was to define the history of the Russian Church as an important component of the development of the Russian national spirit.

In the process of writing his *History*, Professor Golubinsky took over many of the methodological principles initiated by Metropolitan Makariy, particularly in his division of the material "according to subject." Following Metropolitan Makariy almost to the letter, Professor Golubinsky wrote that "the history of every society is, first, the history of that which helps it to achieve the aim of its life; secondly, it is the history of this life itself, in so far as it does achieve its aim" (4, vol. I, part I, p. XXII).

Further he shows that "from whatever parts (or factors) the entirety of the life of any one particular Church

is made up, it is in precisely such parts as these that the history of another that models herself on this life will consist. It follows that the component parts of any Church history, in so far as they are necessarily and one might well say, organically defined by the components of Church life which it is the task of such histories to depict, are bound to consist in: the government and its activity; doctrine; Divine worship; the religious life of society. These component parts of Church history, defined by the concept of the Church in herself, should be supplemented by the contribution to her life made by exterior relations" (ibid., p. XXIII) and also, he goes on to add, by the history of the foundation of the Church in question, her relations with other Churches, and by the history of the heresies and schisms which arise within her:

What distinguishes Professor Golubinsky's approach from Metropolitan Makariy's, a distinction reflected also in their methodology, is not so much the question of the principles of periodization as such (chronologically these in fact more or less coincide), nor their technique of presenting the facts (from the point of view of the structure of the volumes the difference between the two histories is not so very great), nor yet of the vividness of the depiction of the historical scene or of the amount of hitherto unpublished material cited. It is, first and foremost, a question of the general direction of each author's deepest sympathies.

If Metropolitan Makariy is profoundly stirred by the Orthodoxy of Russia's past, by her great human destiny in the world at large, prophetically foretold by St. Andrew the Apostle and confirmed by many divine signs and wonders, Golubinsky is moved rather by a deep compassion for the way of the cross trodden by unenlightened, uneducated Russia. If Metropolitan Makariy and many others perceived the daylight side of the life of the Russian people, it was given to Golubinsky to see clearly and painfully feel for the dark-of-the-moon side of Russian religiosity, the nocturnal element of chaos.

Professor Golubinsky has bitter words to say about us that are hard to accept. Indeed, he not infrequently takes his sight of scholarly objectivity to give our country's achievements more than their due. His works require a great deal of reading. His inclination to throw away all veils constantly makes itself felt, yet for this he is not to be reproached. In reproaching the Russian people for outward and superficially diluted piety, he was depressed by the thought that a change in the way of life of the people might lead them to give their faith as easily as a suit of clothes. Like Father Aleksandr Gorsky, he was grieved to see the decline in religious feeling even among the students of the theological schools. Indeed, Golubinsky deserves not our censure, but our understanding.

Professor Golubinsky always made a clear distinction between mere literacy and true enlightenment. Literacy, in his opinion, was not the same as enlightenment, it was an essential but by itself an insufficient condition of enlightenment. In ancient Novgorod, for instance, the whole populace may have been literate, but the level of enlightenment was extremely low, for enlightenment is the creative and not the mechanical assimilation of the knowledge of the old; it is the generation of new knowledge that does not destroy but fulfils and complements the old knowledge. When there is no organic unity of outward continuity (of history) and of inner generation (enlightenment), the people are predisposed to division and schism. It was in the absence of this unity of enlightenment that Golubinsky saw the besetting danger of the Russian people and, as he studied it from age to age, he himself was sincerely grieved for our ancient interior dualism.

However, however, was Golubinsky predisposed to prefer "an edifying deceit" even the most bitter "truth." For him it would have been to go against God, against the spirit of Orthodoxy. God has given the Russian people much, and they would ask much in return. There is no sneaking into the kingdom of truth through small gaps in the fence. Our people are great and beloved of God, and that is why it is for us to perceive

their sins and to attempt to correct their faults. The emotional charge of Golubinsky's work is directed towards the future, awakening our sense of responsibility, mobilizing us against the enemy who is within us. Holy discontent is the earnest of perfection to be achieved, the mover of progress.

In his zealous love for the Russian people, in his profound compassion for their slow growth to maturity, in his urgent anxiety to see their Christianity made perfect, Golubinsky did not hesitate to state his view that it is perfectly possible morally to educate a people otherwise than at the hands of provincial police officers.

Golubinsky's indisputable, forward-looking love for his people and his critical attitude to their past and present led him completely to reassess many of the most important traditional opinions on the history of Christianity and the Church in Russia and on the history of Russian society. "There is no great sense and no great profit in painting oneself as having been beautiful in the past with the help of invention and fantasy. This is not what we ought to do. Rather should we, having the courage to admit that the past was what it was, and to try, in deliberate recompense for it, to do our utmost to become better in the future (and not so much reproach God for having sent us Peter the Great, as pray to God that he might send us another Peter the Great...)" (4, vol. I, part I, p. XVIII).

Golubinsky depicts the peculiarities of Russian political and Church life as being connected with the failures of Russian attempts at enlightenment, to be explained by a whole combination of historical conditions and by their choice, made even before the Tatar invasion, of a way of their own, sharply different from that followed by the states and peoples of Europe but, through the Church and a certain inner aspiration, connected with the East.

Golubinsky shows how in our country mechanically borrowed ritual and superficial outward piety helped to prepare the religious crisis of the 16th century. The dogmatic approach to ritual was in part responsible for the schism.

This vision of the dark side of Russia, a side of Russian history which holds little appeal to the jingoistic patriot, gave rise to much debate and argument. Professor Golubinsky, stating his position yet again, said: "Karamzin considered that in old Russia there had been a real enlightenment which was only crushed by civil strife and the Mongol yoke. Karamzin, however, could only entertain this view because he was trying to represent Russia as a mighty state. Also, the general view of enlightenment in his time was too light-hearted. People believed that it could be quickly and easily implanted and as quickly crushed. In fact, however, it is extremely difficult to implant enlightenment and its traces do not disappear as easily as all that. Karamzin, strangely enough, forgot about Novgorod, which had suffered neither civil war nor the Mongol yoke and where, nevertheless, there was no enlightenment. My opinion is not new; in the histories of Metropolitan Makariy and Filaret, as in Solovyov's, there is no suggestion of true enlightenment in old Russia, only of literacy. It is true that I have repeated the thought more persistently than they. This persistence is to be explained by the fact that, in my opinion, enlightenment leaves certain, distinct traces behind it; lack of enlightenment—its own distinct traces. It is by these last traces that I conclude that there never was true enlightenment in old Russia. If there is some exaggeration, then I am, after all, only human. I am an advocate of enlightenment and I could not avoid introducing my own, contemporary point of view into my rendering of the life of times gone by. It is almost as delicate a matter to be a historian as to be a journalist. History should not be a panegyric, otherwise it loses all sense. The historian should show everything as it was: the good and the bad. In the meantime, in speaking of the defects of life in the past, it is impossible not to touch upon the present, because the traces of these defects remain with us to this day. There are people, however, who insist that we are not to touch upon the defects of the present time, even if this were to result in a less just description of

the past. But it is better for a historian to bear with reproaches than to act against his conscience. At the same time, the historian does not in fact offend against contemporary society when he speaks of its defects in one breath with his description of the defects of olden times. On the contrary, he is doing it a service: It is the people during whose lifetime such defects first come to light who usually get the blame for them, whereas the historian who points out the root causes of these defects in the past is thereby to some extent mitigating the guilt of contemporary society."

Professor Golubinsky points out that a regrettable past does not necessarily imply an unfortunate future and sets his hopes on the great historical destiny of Russia for the fulfilment of which the time was not yet ripe. His contemporaries believed that the appearance in print of the first volume of his work marked the beginning of an auspicious new era in the scholarly elaboration of the history of the Russian Church (11, p. 22) and that his work deserved a place in the ranks of the most important, most respected studies in this sphere.

The distinguishing features of Academician Golubinsky's *History* is that "high quality of objectivity," an example of which is, for instance, his attitude to the question of the appointment of Russian rather than Greek metropolitans in the pre-Mongol era. While giving expression to the thought that the Russian Church had every right to organize its own government independently of the Greeks and even supposing the original autocephaly of the Russian Church, he, nevertheless, did not allow himself to be carried away, as some others had been, by his patriotic feelings and, in his account of the story of Metropolitan Kliment Smolyatich, he subscribed to the opinion of those of his contemporaries who considered the manner in which the metropolitan was appointed to be both irregular and harmful (6, vol. CCXV, p. 90). The dominance of Greek metropolitans in this country during the period of feudal fragmentation and internecine warfare Golubinsky recognizes as the best possible thing for the

try and a great blessing (4, vol. I, 68-283).

As far as the second volume is concerned, it may be called a list of all novelties to be found almost on every page. As an example many points of Golubinsky's interpretation of the action of Metropolitan Kiprian's letters with the citizens of Novgorod before the monthly assizes, of the reasons for the appointment of Isidor, Metropolitan of Russia and his being attached to the Council of Florence, the characterization of Metropolitan Makariy as one of the most renowned of the chief pastors of the Russian Church, the analysis of the personality of Dmitry as a candidate for the Metropolitan See, etc. "In short, all that our scholar's predecessors presented us in the form of a simple transmission of the contents of the documentary evidence, almost entirely without the commentaries that were so badly needed, has, in his work, received the expected elucidation and been brought to life thanks to the wealth of his literary skills and methodological techniques which already attracted attention in his first volume" (6, CCXVI, p. 91).

The unanimous appreciation was accorded to the parts of Golubinsky's *History* in which he tells of such things as the architecture of stone and wooden churches. True, the author only touched briefly upon the world of old Russian icon-painting, which at that time had already attracted any attention from scholars. Academician Golubinsky's work does indeed contain much that is new and valuable, but it neither surpassed nor eclipsed the work of Metropolitan Makariy. Hardly anyone now, a hundred years after their publication, would risk stating a preference for Golubinsky's *History* to that of Metropolitan Makariy.

By the turn of the century, however, Metropolitan Makariy's work was considered out of date.

Opinions have since changed again and are more favourable to the *History* of Metropolitan Makariy. Let us, as a way of comparing both writers, take a closer look at the difference in approach between Metropolitan Makariy and Academician Golubinsky on the

strength of their treatment of one and the same question—their interpretations of the charter of Prince Vladimir, one of the most important documents of ecclesiastical history. According to Metropolitan Makariy, not one of the known versions "represent the whole of this charter in full and in that genuine form in which it came from the hands of the legislator; all that we have is only copies in which the copyists, in part, according to their own understanding (as, for example, in the foreword) and, more often, according to the requirements of circumstances, time and place, permitted themselves to alter words and phrases, to make interpolations and abbreviations in unimportant and important passages alike" (1, vol. I, p. 126). Today's scholars agree that "Here Makariy was propounding an opinion on the general direction of the history of the text of the charter which later came to be generally accepted" (13, p. 17).

According to the conclusions of Metropolitan Makariy, the charter of Prince Vladimir was deliberately extracted from the Byzantine Nomokanon, which was "on the one hand the first application of the legislation of the whole Church, albeit in particular of the Byzantine canons, to the specific circumstances of Russian life and, on the other, the first attempt to introduce a local, original set of ecclesiastical canons into Russia" (1, vol. I, pp. 117-118). This evaluation gives the charter a key significance in the history of the Russian Church, but Makariy goes further. He sees the charter as an original, national phenomenon, different from the Byzantine model. In this way, according to Metropolitan Makariy, this very first attempt at ecclesiastical legislation in Kievan Russia was not a blind copy of a Byzantine original but a creative adaptation of norms accepted by the whole of Orthodoxy. Metropolitan Makariy notes that if, in Byzantium it was only the clergy who came under the jurisdiction of Church courts, in Russia this jurisdiction extended over a wider group of persons legally and socially dependent on the Church, in Byzantium justice was done by the court which held jurisdiction over the accused whereas Vla-

dimir's charter introduced the ideas of a mixed court with representatives of both secular and ecclesiastic judiciaries when the matter was one of litigation between persons adhering to different categories; finally, according to this charter, the Church in Russia was given the right to adjudicate in many matters which, in Byzantium, were the province of the lay authority.

Academician Golubinsky's approach to the charter of Prince Vladimir was quite different, for he proved unable to rise above the textological ideas of his time. The result was yet another distortion of the history of the origins of the Russian Church, underestimating the degree of independent thought and of religious and ecclesiastic maturity in Kievan Russian society.

Academician Golubinsky exhorted his readers "to return to the finding of Karamzin that they (the charters of Vladimir and Yaroslav) are not true charters or deeds but forgeries of a later date" (4, vol. I, part I, p. 620). One of the proofs of this he considered the "ridiculous" claim that the church had been granted tithes from "the whole land of Russia" but not from "the region of the Grand Principedom". However, as our contemporary Ya. N. Shchapov has pointed out: "It was not until the 20th century that it was established that, in the terminology of the 11-13th centuries the term, the land of Russia, was applied in a narrow sense only to the south—to the territories of Kiev, Chernigov, and Pereyaslavl (13, p. 19). Having no knowledge of the South Russian lists and variants of the charter (apart from "the scroll of Yaroslav"), Golubinsky affirms that "later South Russia had absolutely no knowledge of any Vladimir charter" (4, vol. I, part I, p. 402). Again we may quote from Ya. N. Shchapov, whose attitude to Metropolitan Makariy and to Academician Golubinsky is based on a purely scientific appreciation of the scientific contribution of both authors: "So simply and easily did Golubinsky dismiss the whole question of the Vladimir charter, ignoring all that had been done since Karamzin" (13, p. 19).

Of course, Academician Golubinsky's conclusions do not always involve such

hastily destructive criticism. Sometimes, too, the metropolitan was overcritical. It is instructive, for instance, to compare the positions of these two on the question of the Russian schism. The logic and methodology of each defines both their attitudes to the schism itself and to the best way of overcoming it, and their attitudes, the way in which the history of the schism should best be told.

Here, the roles are reversed. Metropolitan Makariy, who had himself firsthand experience of combatting schismatics and followers of various sects, polemical, tendentious, apologetic; whereas Golubinsky's historian's objectivity earned him the reproach of being over-sympathetic to the ritualists.

In the opinion of this scholar, it is time to abandon attempts to prove that the rites of the modern Russian Church are of more ancient origin than the pre-Nikonite Russian ritual, since it is impossible to prove this without certain distortions of historical facts. The essential is to state firmly and unequivocally that ritual is ritual and not dogma. Without slipping into the schismatic point of view of blind attachment to their own rite, the polemicist should seek rather to raise the consciousness of the harshness of the Ritualist Church to the level of true Orthodox consciousness.

Basing himself on Metropolitan Makariy's *History* (vol. XII, p. 221) Academician Golubinsky points out that whereas Patriarch Nikon considered differences with the Greeks to be heresies, modern scholarship "sees in such differences nothing more than mistakes". Basing himself on finds in the sphere of the archaeology of rites and forms of Divine worship, particularly on the works of Archpriest Aleksandr Gorsky and K. I. Nevostruyev, Golubinsky comes to the conclusion "that the greater part of our past variations from the Greeks are not innovations but arose from our chance difference from the Greeks, and that other variations, although they are innovations, but only in the most relative sense, so that it would be unjust to brand them as errors, and that only a very few of the

ences should be pronounced real, eous innovations" (5, pp. 69-70). For instance, the making of the sign of the cross with two fingers is not an innovation, but is still more ancient than the use of three fingers. In the beginning we know of the sign of the cross with one finger or with all five, with two and only later with three. The fervent Alleluia, also, is of equal antiquity to the threefold Alleluia and was not only used by the Greeks together with the threefold Alleluia until recent times but is still, on occasion, in use in the East.

Golubinsky considered the way to overcome the schism was not by the outward ritual at all, but by that of a more inward and purified Orthodoxy and of dogmatic clarity. Efforts would have to be made on both sides. As to all the outward elements from the point of view of the Church, Golubinsky considered that they could be overcome with the help of certain reforms the projects for which he elaborated until the end of his life.

Metropolitan Makariy's attitude to the schism was more polemical. He said in his *History of the Russian Schism* the words: "We cannot but express our most sincere regret for our erring fathers in faith and fatherland: the purity of their beliefs and deeds is so pure that it involuntarily brings to mind that roll of a book that was given to one of the prophets and there written therein lamentations, and mourning, and woe (Ezek. 2. 10). We do not but wish with all our heart that the unfortunates, who have walked in darkness and in the shadow of death for over two hundred years, might at last perceive the light of truth, feel pity for their position and turn back to their Mother — the One, Holy, Catholic and Apostolic Church, from which at one time they were thrust away" (3, p. 404).

At the Holy Synod's question as to the essential conditions attendant upon reunion with the Orthodox Church, Metropolitan Makariy replied that the question should be examined in a full Council of the Church (9, pp. 341-342). In Metropolitan Makariy's study of the

schism does not only contain a mass of original facts and comparisons but gives, to quote V. P. Dobromyslov, "a solid background for further works in this sphere" (14, p. 100).

Unfortunately, in the *History of the Russian Schism*, Metropolitan Makariy's polemical and sometimes prejudiced position leads him to give a one-sided interpretation of a number of scholarly problems in the study of the schism. For instance, in Chapter III he pronounced the Stoglav (a collection of the decisions of the Church Council of 1551 called by Metropolitan Makariy to remedy negligence, abuse and irregularities in contemporary Church life.—*Tr.*) to be uncanonical, and maintained that it contained only the rough minutes of the Council of 1551, partially altered and partially supplemented after 1554 by an unknown, a private person and that this unknown compiler of the Stoglav was, moreover, a schismatic who wished, under cover of the Council to give dogmatic authority to his own thoughts (3, p. 83).

To his credit, in volume VI of his *History of the Russian Church*, Metropolitan Makariy makes a clear and sincere acknowledgement of his mistaken evaluation of this old Church document: "that it is genuine as a 'council book' and as containing the true pronouncements (canons) of the Stoglav Council or the 'code of the Council' and not rough notes on it now, after certain new findings (chiefly we have in mind the two directive documents written by Metropolitan Makariy after the Council and in the name of the Council) seems to us to have been indisputably proved" (1, vol. VI, p. 220).

This admission of error by so established an authority known for his most exacting attitude to his own work and his purest love of truth made a great impression in the world of scholarship. Academician Golubinsky himself paid tribute to the scholarly courage of Metropolitan Makariy (7, p. 195).

Indeed, Metropolitan Makariy's relations with his chief "rival" in his own field of scholarship, Academician Golubinsky, are among the fairest pages in the annals of Russian scholarship, and they show the metropolitan to have been as

honest and noble-minded in life as in scholarship.

In his memoirs or, rather, in the unprinted dedication of the second volume of his work he says: "I consider it my duty to dedicate to the memory of His Eminence Makariy". Further Golubinsky recounts in detail the history of the publication of the first volume of his *History* and of the part played by Metropolitan Makariy. Golubinsky had not sufficient funds to back the publication of his thick volume and he appealed to the metropolitan for help. "When I told some of my academy friends of my intention to ask Metropolitan Makariy to advance me money they showed extreme surprise and exclaimed, laughing: 'Go on, then, stick your neck out, he'll give you more than you bargained for...' It is not surprising, therefore, that it was scarcely in a spirit of confidence that I went to see Metropolitan Makariy, nor yet with particularly sanguine feelings. I arrived in Cherkizovo and was conducted into the metropolitan's reception room where I awaited what would happen next in some perturbation of spirit. ...And what happened was that Metropolitan Makariy received me with extraordinary kindness and most willingly agreed to meet my request and, requesting me to make out a formal deed or loan in his name, left it to me to appoint the conditions of repayment that should be most convenient to myself and said that he would sign the paper without reading it. I took my leave of His Eminence, or rather I shot out of his presence and flew round to Bishop Aleksey in the Sarvinskoye podvorye, my mind in a complete maze. When in answer to His Grace's question: 'Well, how did it go?' I told him how the metropolitan had received me and reacted to my request, he was transformed into the very embodiment of surprise and astonishment"... (15, p. 51).

Metropolitan Makariy continued to help Golubinsky after the publication of the first volume. Of course, in doing this he was at the same time perfectly confident of the merits of his own work. He understood that both *Histories*, each in their own way, would be of service to Russian learning and to the Russian

Church. As we know, at the time of publication Golubinsky's critical work gave rise to sharp opposition in official and Slavophile circles. The official patriots of the time were particularly offended by Golubinsky's treatment of the controversial — even at that time — "Varengian question." After Golubinsky's defense of his work in December 1880 the award of his Doctor's degree was held up, but Metropolitan Makariy intervened and it was only after persistent effort on his part that the Holy Synod, on June 3, 1881, conferred upon Evgeniy Golubinsky the degree he had been seeking.

In this way, Metropolitan Makariy really did pave the way for his successor: both by his *History*, and by his 1869 Syllabus, and by personal participation. Thanks to the intervention of Metropolitan Makariy the attitude of official persons to Evgeniy Golubinsky changed to one of benevolence. In 1881 he was appointed professor at the Moscow Theological Academy, in the same year he was elected a corresponding member of the Imperial Academy of Sciences and in 1886 he was found worthy of the title of professor emeritus (he retired in 1895). In 1903 he was elected academician of the Imperial Academy of Sciences in the department of Russian language and letters.

The last years of his life Academician Golubinsky passed in the darkness of blindness. But the famous historian could not lose heart and bore the severe trial to which he was subjected by Providence without complaint. "I constantly pray to the Lord God," he wrote "that He should give me strength to bear my heavy cross without complaint and that He should not wait too long before taking me to Himself" (15, p. 64).

The lines of his introduction to the second edition of the first volume of the *History of the Russian Church* have the ring of a testament for posterity:

"Having had the opportunity to live considerably less for the Russian Church than I wished and hoped to, I comfort myself with the words of the biblical sage who said: *There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand* (Prov. 19. 21). Looking ahead for myself to the future historians of

ian Church, of which there is a line yet to come, my heartfelt wish is that each one of them might be able to end his labours not by these words of the biblical sage but by others: "All the devices that were in the heart of man he had time and opportunity to complete, with God's aid"... (Gen. I, part I, p. VI).

With these distinguished scholars, Metropolitan Makariy and Academician Golubinsky, rendered devoted service to the Russian Church. Both led lonely, ascetic lives and their only close personal friends in this world were their wives. Both were disinterested and self-sacrificing labourers in the cause of the spiritual enlightenment of their country.

In the year 1842, Makariy as a baccalaureate of the Kievan Theological Academy had taken an oath to save all the souls he should earn until he should receive a sufficient sum so that the income from the invested capital would be enough to find a yearly award "for encouragement of our nation's talents". A quarter of a century later these awards were established by the Academy of Sciences and the Synod for worthy original essays in theology and other subjects.

Academician Golubinsky also left his library and his library to those institutions where the years of his studious life had flowed by.

It is impossible to understand the history of the Russian Church without seeking to understand the plan of God for the Russian people and their destiny in this world. However, until the time ripe this plan may remain hidden in the future. As long as this is so, there is bound to be a certain one-sidedness in individual histories, even as the co-existence of opposing emotional attitudes to and conceptions of history is inevitable.

Both our excellent historians have examined the destinies of the Russian Church from two different viewpoints. Their works are complementary. It is possible to imagine the development of the study of the history of the Russian Church without either of them. No exceptional minds were born to follow one and the same sphere in two different focuses.

The life and work of Metropolitan

Makariy and of Academician Evgeniy Evstigneyevich Golubinsky have now themselves become a fair page in the history of the Russian Church. By laying the foundations of the study of Russian Church history, they showed the way for present-day lovers of Truth to advance boldly along the road they began to travel, to continue their work.

May eternal memory be theirs!

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Father ANATOLIY PROSVIRNIN

Saint Thomas the Apostle

The Lord's choice of twelve of his closest disciples to preach of the coming of the Kingdom of God was one of the great events in the Gospel and in the whole of Church history. It was the apostles' good tidings of Jesus as the Christ that laid the foundations of the Christianization of the world and the introduction of those who seek salvation into the fullness of that new life of grace revealed through the Church, the Body of Christ.

For the apostles themselves their election meant renouncing the world, not in the sense of being taken out of the world but rather in the sense of being set above the world, above all that is worldly, vain and sinful. The election was an act which raised them spiritually and morally above the world by an action of God that gave them inner freedom from all that was of the world. In this sense the apostles became strangers to the world, "not of this world." But to be "not of the world" does not mean alienation from the world but, on the contrary, it means actively to cooperate in the putting to rights, the restoration to wholeness, the healing of the world. The apostles, at the bidding of the Lord and in the strength of their inner conviction, made every effort to purify, enlighten, hallow and transfigure the world, to make it possible for people to enter into the Kingdom of God.

As was required by this task the Grace of God received by the apostles worked, as it were, in two directions. On the one hand, it gave them the strength to renounce the world, to become different, other than they had been before, and, on the other hand, it ennobled, developed and perfected their best natural characteristics. The power of God emplanting in them the beginning of an inner rebirth, a spiritual growth in the Lord. The disciples of Christ were not passive instruments in the hands of God. Grace did not annihilate and did not change the personal characteristics proper to each apostle but gave them a new direction. It brought out the individual, the unrepeatable, and the best traits as each apostle's

character unfolded and bloomed under its influence. Each apostle received a "talent" of grace according to his own powers, corresponding to the peculiarities of his personality. Undoubtedly, the apostles also had certain features in common, but each of them was an individual and unrepeatable personality.

All the apostles were called by the Lord to a single task: to build the Kingdom of God in the souls of men. But each of the apostles also, in his own way, chose the Lord, loved Him in his own way, and had his own way of doing God's work. Their life on earth is over but each of the twelve apostles like stars in the sky, shines in the firmament of the Church with his own unique, peculiar and unrepeatable radiance¹. Peter, the leader of the apostles, shines with fiery faith. The all-conquering love of the great apostle John lights the world. From the pages of his gospel St. Matthew beams generosity and compassion. The personality of St. Thomas, too, has, as we can see from the Gospel, its own exceptional and surprising gifts.

In the text of the New Testament the name of St. Thomas is mentioned many times (Mt. 10. 3; Mk. 3. 18; Lk. 6. 15; Jn. 11. 16, 14. 5, 20. 24-25, 21. 2; Acts 1. 13). The first time we come across the name is in the synoptic account of the calling of the apostles. The evangelists Matthew and Luke place St. Thomas in the fourth pair of apostles together with St. Matthew, the only difference being that the author of the first gospel modestly places himself after St. Thomas, calling himself "the publican," whereas St. Luke puts St. Matthew's name first.

St. Mark, who does not arrange the apostles in pairs, except for "The Sons of Thunder," allots St. Thomas the eighth place, after St. Matthew. If we pair St. Mark's list, we shall again find St. Thomas in the fourth pair together with St. Matthew. This connection with St. Matthew is not fortuitous. It may be assumed that it is conditioned by their spiritual closeness and a certain similarity in

calling. They are both united by quality of mercy, shown by the gesture of the feast which Matthew called Levite, engaged for Christ, His disciples and many other people immediately. The Lord had called him to become a disciple, which is mentioned by three evangelists (Mt. 9. 9-13; Mk. 2. 14-17; Lk. 5. 27-32). Facts bear witness to St. Thomas's acute compassion for his fellow men and remarkably quick sympathies². He also appears to have something in common with St. Peter.

The apostles' constant contact with the Lord, their common work, their solidarity for one another and faithful friendship and love, the difficulties and dangers they went through together—all this confirmed the ties between them and united them to form a brotherly family, each member of which was ready for anything for the sake of his beloved Master. There was a moment when St. Thomas, with the consent of all the other apostles, came, as it were, the one to express what they were all feeling.

After Jesus's sermon on His Sonship and oneness with God the Father and denunciation of the Jews for their lack of faith, the Jews had been about to stone Him, but He escaped out of their hand, and went away again beyond the Jordan (Jn. 10. 17-40). However, having heard that Lazarus, whom he loved, was dangerously ill in Bethany, He decided to return to Judea in order to raise His friend from the dead. The disciples said to Him: "Master, the Jews of late sought to stone thee; and wilt thou thither again?" (Jn. 11. 8). Then, Thomas, called Didymus, said to his fellow disciples: "Let us also go, that we may die with him" (Jn. 11. 16). What is the sense behind these words of the apostles and St. Thomas, what considerations sway their decisions? Human weakness, perfectly natural under the circumstances, a momentary discouragement, anxiety for their Master or fear for themselves? Should we explain what St. Thomas said by lowness of spirits, and doubt in the words of Him Who so lately said that He had power over life and death (Jn. 10. 17-19)?

Or, may be, the words of St. Thomas express his utter devotion to Christ, the will to meet danger at His side, the readiness to share His fate? Perhaps the words of St. Thomas mean much the same as those earlier words spoken by St. Peter: "Lord! I am ready to go with thee, both into prison and unto death" (Lk. 22. 33).

St. John Chrysostom is of the opinion that "the apostles were afraid for Jesus Christ, but even more for themselves because they were not yet made perfect. That is why Thomas, shaken with fear, says: 'Let us also go, that we may die with Him,' for he was weaker and less believing than the others before the crucifixion, but afterwards became more ardent and powerful than all the others"³.

Other teachers of the Church say that St. Thomas really was ready and willing to die for Christ. Who is right?

In fact, the two points of view are not mutually exclusive. It is perhaps nearer the truth to say that both moods were present in the apostle's heart and were struggling with one another.

(to be continued)

NOTES

¹ Is this not what is spoken of in the Apocalypse (Rev. 21. 19-20): "And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony..." and so on up till the twelfth?

² Thus when St. Thomas was in India and calling himself an architect, Prince Gundaphorus allotted him much gold to build a palace. St. Thomas employed this money not to construct magnificent mansions of stone, but distributed it to the poor and needy, although he knew that by so doing he would incur the wrath of the prince and render himself liable to severe punishment. Yet his compassion for others overcame his natural fear. As it happened, all ended happily. Prince Gundaphorus was instructed in a vision that, by his action, St. Thomas had prepared for him a heavenly mansion, and he duly had mercy on the apostle.

³ The works of our Holy Father St. John Chrysostom, Archbishop of Constantinople, translated into Russian (Творения святого отца нашего Иоанна Златоуста, Архиепископа Константинопольского, Спб., 1092.)

Archpriest LEONID ROLDUGIN



BOOKS AND PUBLICATIONS

A Brief Account of the Great Event

This book,* published by the Moscow Patriarchate, came out for the second anniversary of the momentous event in the life of the Russian Orthodox Church—the Local Council of 1971, the election and enthronization of His Holiness Patriarch Pimen of Moscow and All Russia.

Documents of the Local Council were published in the Russian *JMP*, No. 6, 1971, and in the English *JMP*, Nos. 1 and 2, 1971, and Nos. 1 and 2, 1972. Greetings from the Council's guests of honour addressed to the Local Council, as well as congratulations sent to His Holiness Patriarch Pimen, were printed in the Russian *JMP*, Nos. 8 and 10, 1971.

In this book a reader can find everything relating to the Council, the election of the Patriarch and his enthronization.

The book tells us of the preparation of the Council, of the Preliminary Episcopal Consultation held in the Cathedral of the Dormition at the Novodevichy Monastery on May 28, 1971, it gives an account of the four days that the Council was in session, the election and enthronization of the Patriarch, the receptions given on these occasions, the concert of Church music held in the Grand Hall of the Moscow State Conservatoire and the festal service on the Feast of the Holy Trinity. The closing ceremonies were held on that day.

The chapter on "Documents" contains the report of the Locum Tenens of the Patriarchal See of Moscow, Metropolitan Pimen of Krutitsy and Kolomna, "The Life and Work of the Russian Orthodox Church," and co-reports by Metropolitan Nikodim of Leningrad and Novgorod, "The Ecumenical Activities of the Russian Orthodox Church," and Metropolitan Aleksey of Tallinn and Estonia, "The Activities of the Russian Church in the Cause of Peace." The report, "The Removal of Anathemas from the Old Russian Rites", was also delivered by Metropolitan Nikodim. In this chapter there are: "The Charter Issued by the Local Council of the Russian Orthodox Church to His Eminence the Most Reverend Pimen, Metropolitan of Krutitsy and Kolomna" (with a facsimile of signatures of bishops that elected the Patriarch); "The Act of the Council of June 2, 1972"; "Decisions of the

Council"; "The Acts on the Removal of Anathemas from the Old Russian Rites and Those Adhering to Them"; missives of the Council; the Address to the Christians of the World; the Message of Pimen, Patriarch of Moscow and All Russia; the Charter of Notification from the Patriarch and his telegrams of notification.

The opening address of the Locum Tenens and Metropolitan Nikodim's speech at the Preliminary Episcopal Consultation; the Locum Tenens' speeches before the opening of the Local Council; a message of greeting to the Local Council from the Soviet Government made by Vladimir Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers; and the Locum Tenens' speech of reply; the report of the Credentials Committee; Metropolitan Nikodim's speech of welcome addressed to the Council's guests of honour; Metropolitan Pimen's sermon before a panikhida for the Holy Patriarchs of Moscow and All Russia; an address of congratulation to the newly-elected Patriarch delivered by Metropolitan Palladiy of Orel and Bryansk, the senior hierarch of the Church; consecration; and a concluding speech by the Chairman of the Council—all these speeches and reports are in the chapter on "Papers of the Local Council."

Fifty members of the Local Council took the floor in the debate that followed the report and co-reports. Their speeches and Metropolitan Pimen's concluding speech cover 71 pages. The collection of the papers relating to the Council proper concludes with the chapter on "Address of Greeting by the Guests of Honour." The last two chapters are on the enthronization of the Patriarch-elect; speeches made by the metropolitanarchs during the bestowal of the patriarchal miter and crozier and the presentation of the Vladimir icon of the Mother of God; the Patriarch's speech on the day of his enthronization; speeches of greeting and congratulation on the enthronization; congratulatory messages; replies to the Patriarch's Charter of Notification—all addressed and sent to His Holiness Patriarch Pimen of Moscow and All Russia. The Patriarch's brief biography, a list of the Council's guests of honour, the names of the Council members and distinguished guests arranged in alphabetic order are given as a supplement to the book. Sixty-five illustrations show sitting of the Council, its members and guests.

EUGENE KARMANOV

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His Holiness Patriarch Pimen in the presidium of the opening sitting in Zagorsk on May 25



Participants of the session in the Trinity-St. Sergius Lavra



CPC President Metropolitan Nikodim of Leningrad and Novgorod, Vice-President Prof. Sergio Arce-Martinez (Cuba), Patriarch Pimen of Moscow and All Russia, Vice-President Janusz Makowski (Poland), Bishop Festus Segun (Nigeria)—members of the presidium of the first plenary sitting



A corner of the plenary sitting in Zagorsk on May 25